A PRACTICAL CATECHISME:

With severall Treatises.

Viz.

1. *Conscience.*
2. *Scandall.*
3. *Will-worship.*
4. *Superstition.*
5. *Idolatry.*
6. *Sins of* { *Weaknesse.* / *Wilfulnesse.*
7. *Of a Late, or a Death-bed repentance.*
8. *Fraternall Admanition,* or *Correption.*
9. *Of the Power of the Keyes:* or, *Of Binding and Loosing.*
10. *A View of the new Directory, and a Vindication of the ancient Liturgy of the Church of* England.
11. *Considerations of present use, concerning the danger resulting from the change of our Church Government.*
12. *Resisting the lawful Magistrate under the colour of Religion.*
13. *A view of the Apologie for the Infallibility of the Church of* Rome.
14. *Papers past at* Oxford *betwixt the Author of the Practicall Catechisme, and Mr.* Ch.

In two Volumnes.

Περφῦτα δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND, *D.D.*

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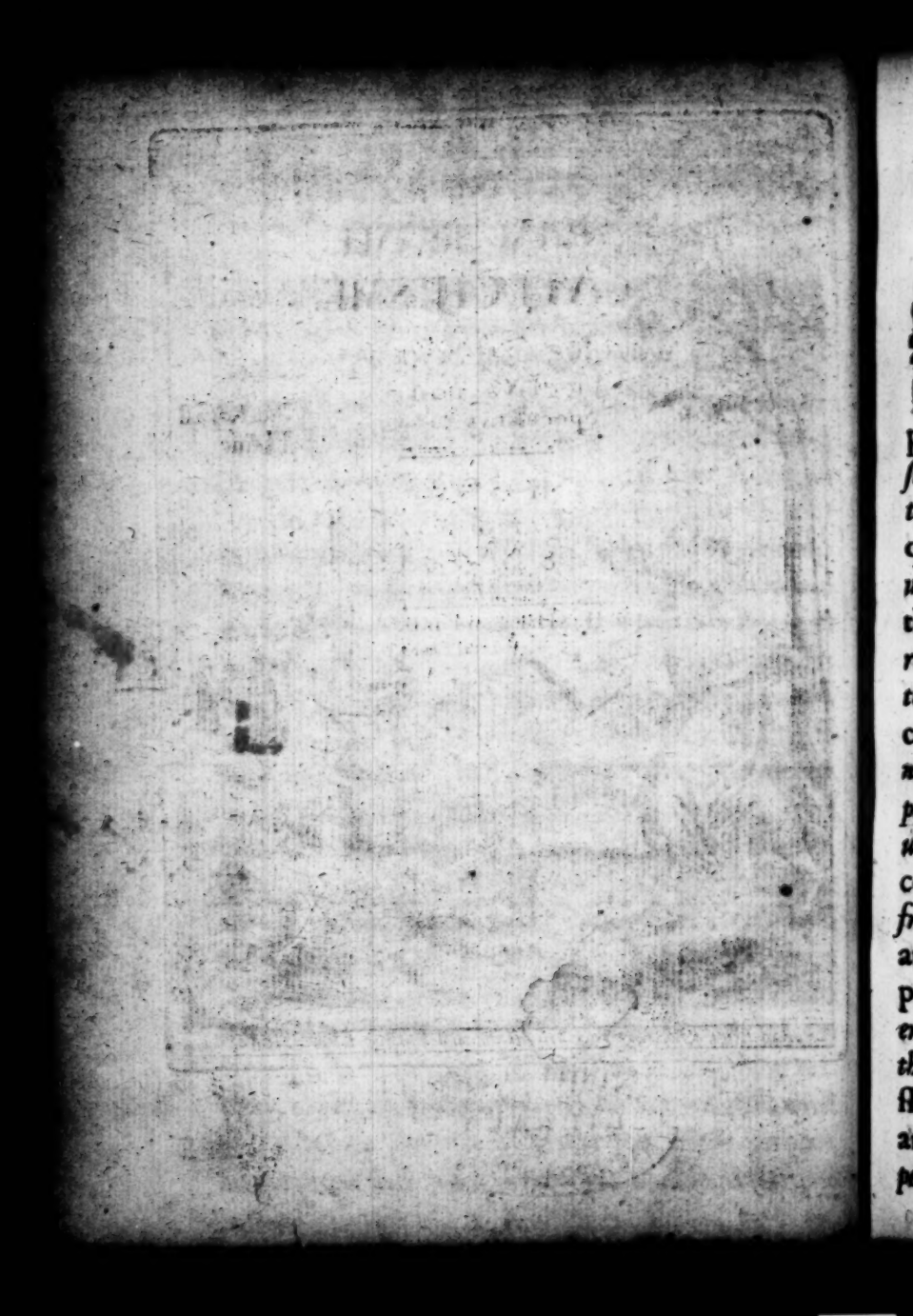

THE end of Christs Incarnation, humiliation, and death it self, being by S. Paul defined to be the redeeming us from all iniquity, and purifying unto himself a peculiar people, zealous of good works, and the end of his resurrection being by S. Peter set down proportionable to that, to blesse us, in turning every one of us from his iniquities; and the design of Christs own Sermons, when he was in the world, being to make our righteousnes exceed the righteousnesse of the Pharisees, & so in effect, the reformation of lives, & heightning of Christian practice to the most elevated pitch, being the one only design of all our christianity, it must needs be matter as of terror, so of astonishment also, a most direfull prodigie, a most ominous, fatall prognostick in these last days, that Christians have so quite unlearnt their Master, made their lives such a continued contradiction, and confutation of all his methods, such a frustration of all his aimes: That the principles of Christian purity, and meeknesse, and mercifulnesse, and peaceablenesse should (not only among Julians Souldiers, but even among Christian professors, among those that make good all the forenall outward part of discipleship, that have had Christ eating and drinking daily among them, and teaching in their presence) be perfectly abandoned, and rejected, even with reproach and

ſcorn, out of all their thoughts; yea, that the declination of Chriſtian practice ſhould be at laſt ſo great, as to tear up the very root, & foundation, I mean all naturall, morall juſtice, and honeſty, and in place thereof to ſet up a new body of Carneades's Philoſophy, inſtead of thoſe old Heathen dry principles of integrity, & uprightneſſe, that one law of intereſt, and paſsion, and ſelf-preſervation; So that as Machiavel thought Religion would emaſculate, and enfeeble Common-wealths, we have more reaſon to complain, that it hath debauched and corrupted lives; and were it not that God hath been pleaſed to preſerve a ſcattered remnant, a few in every Nation, to be the records, as it were, from whom it may be ſeen what Chriſtianity is able to do, if it may be hearkned to, were it not that there are a few ancient primitive ſpirits, by whom as by a ſtandard, all others may and ought to be reformed, we have reaſon to think and ſay, that Chriſtian men are the impureſt part of the world, that Satans after-game hath prov'd more lucky and proſperous to him, then his firſt deſignment did, that his night-walk hath brought him more Proſelytes, then his unlimited range of going up and down, to and fro over the face of the earth, that as ſin by the Law, ſo Satan by the faith of Chriſt hath taken occaſion, and ſo deceived, and ruin'd us more deſperately, more univerſally, then by all the Nationall Idolatrous cuſtomes of Heatheniſme he hath been able to do. What the one great error is, what the fundamentall tranſcendent diſtemper that hath had all this inauſpicious influence upon us, may perhaps be

no

no great difficulty to diſcern; Is it not, that Chriſtianity hath been taken, if not with the Atheiſt for an act, or trick, yet with the Scholaſtick for a ſcience, a matter of ſpeculation, and ſo, that he that knows moſt, that believes moſt, is the onely ſanctified perſon? Is it not, that of the two ſort of things, that belong to another life, the viſion, which is peculiar to that ſtate, is by men deſired to be anticipated, and acquired here, and the love, and purity which alſo belongs to it, are taken for impertinent things, that we are not concerned in? Is it not that the factions, and animoſities, which are thus begotten in us, againſt all that are not of our opinions in Religion, are thought to be our duty, and our piety, and all our zeale laid out upon this one head, of hating and condemning of all others, and ſo the love of many being grown cold, by a naturall influence all kinde of iniquity is increaſed? If this be not the bottom of the matter, if it have not had the priviledge to engroſſe all our ſin, and ruine, yet ſure it hath been a mighty, and a moſt peſtilent ingredient in it, and I ſhall venture to gueſſe but at one more, ſome wreſtings of Scripture to our own deſtructions, either by undertaking to underſtand difficult Prophecies of Daniel, and the Revelation, and accommodating them to the feeding of our own paſſions, complying with our deſignes, whatſoever they are, (which, next pretending to immediate inſpirations and enthuſiaſmes, and ruling our ſelves not by the ſtanding rule of Scripture, but by ſomewhat quite diſtant from that, whether we call it ſpirit, or conſcience, is the moſt infal-

infallibly pernicious) or else by mistaking of some plainer places, and so swallowing, and prepossessing our selves with some doctrines which directly incline to carnall, or spirituall security, and then insisting more violently on them, then on any other, making them marks of the most spirituall, sanctified men, and so able to excuse those trifles of vicious life, that such pious professors may possibly be guilty of. What these doctrines are, I shall not in this place particularly define, but rather labour (by instilling those distant principles which most naturally and directly, and immediately tend to Christian practice) to prevent or cure those poysons. This, and nothing but this, was some years since, entirely the design of this ensuing platform, printed at first for some private friends, then without the Authors knowledge made more publike, and being at that second birth a little deformed, it is now restored again to its former state, and by the explication of some passages, which were conceived to want it, and the addition of some whole parts wished for by many, viz. Of exact justice in bargaining, of Usury, and going to Law, of the rest of the Commandements of the Decalogue, of the Creed, and of the Sacraments, it is now improved into the bulk, wherein it appears to you: The Lord remove all prejudices which may hinder the desired effects of it.

H. Hammond.

BE not forgetfull to entertain ſtrangers, for thereby ſome have entertained Angels unawares, *ſaith the Apoſtle to the* Hebrewes. *We have many ſhifts to ſave our Almes; This a counterfeit, that an ordinary vagabond, another a ſturdy Begger; But he that relieves all, will undoubtedly meet with ſome object of his charity, that may make amends for the reſt of his promiſcuous bounty.*

Thou whoever thou art, that art ſo charitable to the teeming Preſſe, that nothing which it brings forth, eſcapes thy bounty; if like the man in Lucian *thou buyeſt all, and unlike him in this, thou readeſt all too; thou wilt finde upon a review of thy purchaſes, incountring ſuch a prize as this, that thou haſt entertained an* Angell *indeed, that will make thee recompence for the reſt of thy unneceſſary profuſion: in truth a* pearle *of that rich value, that will amply pay thee for all the barren* field *of Writers, thou boughteſt to compaſſe it. Perhaps my dear affection to the great piety and learning of the Author may make me ſay that, which his exceeding humility and incomparable modeſty will not be pleaſed to hear; For none hath ever better written or practiſed a Catechiſme, none better taught, or*

better loved Self-deniall then himſelfe: Yet my comfort is, when I have ſaid all I can ſay of it, my conſcience aſsures me, I doe not prevaricate: I cannot tell how it may be valued by others, (for though we have but one Truth, we have many Sides) I know how it ought to be, I know how it is by me, whom not onely with King Agrippa's *ὀλίγῳ, but with* S. Pauls *πολλῷ, not almoſt, but altogether, I hope, it hath perſwaded to become a Practicall Chriſtian; perſwaded did I ſay? 'tis too narrow an expreſsion, ὑ γάρ μι εἰς πειθὼ, ἀλλ' εἰς ἔκστασιν ἄγει ταῦτα τὰ ὑπερφυᾶ, at the reading hereof me thinks with S.* Paul *I am caught and rapt up beyond the pitch and ſtature of theſe poore ſublunary things below, counting all, as indeed they are but σκύβαλα, noyſome things in reſpect of theſe high and precious truths taught by this Author. And I humbly beſeech God, that it may have the like energie in the breaſts of all that ſhall read it, that we may have leſſe talking, leſſe writing, leſſe fighting for Religion, and more practice; that when our great Lord and Maſter comes, he may not finde us ſo talking, ſo writing, ſo fighting, but, ſo doing.* Quod faxit Deus.

THE

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A Practicall Catechisme.

Lib. I.

Scholar. I Have by the grace of God, and your helpe and care, attained in some measure to the understanding of the principles of Religion, proposed to those of my age by our Church-Catechisme; and should in modesty content my selfe with those rudiments, but that I finde my self, as a Christian, not only invited, but obliged to grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ. Of Divinity.

Shall I therefore beseech you to continue my guide, and to direct me, first, what kinde of questions it will be most usefull for me to aske, and you to instruct me in, that I may not please my selfe, or trouble you with lesse profitable speculations?

Catechist. I will most readily serve you in this demand, and make no scruple to tell you, that that kinde of *knowledge* is most usefull, and proper to be superadded to your former grounds, which tendeth most immediately to the directing of your practice; for you will easily remember, that it was the form of the young mans question, Mark 10. 17. *Good Master, what shall I doe that I may inherit eternall life?* and our bookes tell us, that the oracle (that is, the Devill himselfe) was inforced to proclaime *Socrates* to be the wisest man in the world, because he applyed his studies, and knowledge to the morall part, the squaring and ordering of mens lives; and *Gerson* a very learned and pious man, hath defined Divinity, of all others, to be an *affective*, not only *speculative* knowledge, which you will best understand the meaning of, by Of Practicall points. *Theologia est scientia affectiva, non speculativa.*

by a very ancient writers words, which are in English these, that [a] *the end of Christian philosophy is to make men better, not more learned: to edifie, not to instruct.*

[a] Ἡ τὸ τέλος βελτιῶσαι, ἢ διδάξαι. Clem. Alin paedag.

S. *I shall most willingly intrust my selfe to your directions, and though the vanity of my heart, and the unrulinesse of my youthfull affections may perhaps make me an improper auditour of such doctrines, yet I hope the doctrines themselves, and the assistance of Gods grace, obtainable by our prayers, may be a meanes to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kinde of doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian practice?*

C. I conceive especially these five; first, the Doctrine of the *first and second Covenant*, together with the difference of them: secondly, the *Names*, and (in one of them intimated) the *Offices of Christ*: thirdly, the *Nature* of the *Three Theologicall Graces, Faith, Hope*, and *Charity*, together with *Self-deniall*, and *Repentance*, or Regeneration: fourthly, the difference and dependance betwixt *Justification* & *Sanctification*; and lastly, the thorough understanding of our Saviours *Sermon on the Mount*, set downe in the *fifth, sixth*, and *seventh Chapters* of Saint *Matthews* Gospel. A But you will be frighted with the length of this taske, and discourag'd from setting out on so tedious a journey.

A Addition wide pag. 284.

S. *I shall thinke it unreasonable for me, to be tired with receiving the largest favours, that you have the patience & the charity to bestow upon me; and to shew you that I have an appetite to the journey, I shall not give you the least excuse of delay, but put you in minde where it was that you promis'd to set out, or begin your first stage, and beseech you to goe before me my guide and instructer, first in the doctrine of the two Covenants; to which purpose my ignorance makes it necessary for me to request your first helpe. Tell me what a Covenant is.*

Sect. I. *Of the first Covenant.*

C. A *Covenant* is a mutuall compact (as we now consider it) betwixt God and man, consisting of mercies on Gods part made over to man, and of conditions on mans part required by God.

S. *It will then be necessary for me to demand, first, what you mean by the first Covenant.*

C. I meane that which is supposed to be made with *Adam*, as soone as he was created, before his first sin, and with all mankinde in him.

S. *What*

S. *What then was the mercy on Gods part made over to him in that Covenant?*

C. It consisted of two parts, one sort of things supposed before the covenant, absolutely given to him by God in his Creation: another promised and not given, but upon condition.

S. *What is that which was absolutely given?*

C. 1. A law written in his heart teaching him the whole duty of man. 2. A positive law, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3. A perfect strength and ability bestowed on him to performe all that was required of him, and by that a possibility to have lived for ever without ever sinning.

S. *What is that which was promised on condition?*

C. 1. Continuance of that light, and that strength, the one to direct, the other to assist him in a persevering performance of that perfect obedience. 2. A crowne of such performance, assumption to eternall felicity.

S. *What was the condition upon which the former of these was promised?*

C. Walking in that *light*, making use of that *strength*, (and therefore upon defailance in those two, upon the first sinne, that *light* was dimmed, and that *strength* (like *Sampsons* when his locks were lost) extreamely weakned.)

S. *What was the condition, upon which the Eternall felicity was promised?*

C. Exact, unsinning, perfect obedience, proportioned to the measure of that strength; and consequently upon the commission of the first sinne, this crown was forfeited, *Adam* cast out of Paradise, and condemned to death, and so deprived both of eternity and felicity, and from that houre to this, there hath beene no man living (*Christ* only excepted who was God as well as man) justifiable by that first Covenant, *all* having *sinned, and so coming short of the Glory of God* promised in that Covenant.

S. *You have now given me a view of the first Covenant, and I shall not give my curiosity leave to importune you with more questions about it. Onely if you please, tell me, what condition* Adam, *and consequently mankinde were concluded under, upon the defailance, or breach of that condition required in that first Covenant; for I perceive*

Adam *sinned, and so brake that condition.*

C. I have intimated that to you already, and yet shall farther enlarge on it. Upon the fall of *Adam*, he and all mankind forfeited that perfect light and perfect strength, and became very defective and weake both in knowledge and ability of performing their duty to their Creator, and consequently were made utterly uncapable of ever receiving benefit by that first Covenant. It being just with God to withdraw that high degree of strength and grace when he saw so ill use made of it.

S. But why should God inflict that punishment upon all mankinde, for (or upon occasion of) the sinne of that one man? though he used his talent so very ill, others of his posterity might have used it better, and why should they all be so prejudged, upon one mans miscarriage?

C. Many reasons may be rendred for this act of Gods, and if they could not, yet ought not his wisdome to be arraign'd at our tribunall, or judged by us. Now this is an act of his wisdome, more then of distributive justice, it *being free for him to doe what he will with his own*, and such is his Grace and his Crowne. But the most ful satisfactory reason may be this, because God intending to take the forfeiture of that first Covenant, intended withall to make a *second Covenant*, which should tend as much, or more to the main end, the eternall felicity of mankinde, as, or then the first could have done. And that you will acknowledge, when you heare what this second Covenant is.

Of the second Covenant.

S. I beseech you then, what is the second Covenant: and first, with whom was it made?

C. It was made with the same *Adam* now after his fall, in these words, *The Seed of the woman shall break the Serpents head, Gen.* 3. 15. and afterwards repeated more plainly to *Abraham, Gen.* 22. 17, 18.

S. But who is that Seed of the Woman?

C. The same that in the words spoken to *Abraham* is meant by *Thy seed*, which the Apostle (*Gal.* 3. 16.) tels us is *Christ*.

S. What then is the first thing promised in that second Covenant?

C. The giving of *Christ*, to take our nature upon him, and so to become a kind of second *Adam*, in that nature of ours to perform perfect unsinning obedience, and so to be just, according to the condition of the first Covenant, and yet being faultlesse to undergoe

goe a shamefull death voluntarily upon the Crosse, to satisfy for the sin of *Adam*, and for all the sins of all mankind, to *tast death for every man*, *Heb.* 2.9. and this being the first thing, all other parts of this Covenant are consequent and dependent on this, and so this second Covenant was made in *Christ*, sealed in his bloud, (as it was the custome of the Easterne Nations to seale all Covenants with bloud) and so confirmed by him, which is the meaning of those words, 2 *Cor.* 1.20. *All the promises of God in him are yea, and in him amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*) into an immutability, in or by *Christ*.

S. *Well then: what are the promises or mercies made over unto us in* Christ *by this second Covenant?*

C. *First*, a revelation of his will, called *the law of faith*, according to which we Christians ought to live; and this is set downe as a part of that Covenant, *Heb.* 8.10,11. *Secondly*, a promise of *pardon* or *mercy* to *our unrighteousnesse, and our sins and our iniquities*, v. 12. *Thirdly*, the giving of grace or strength, although not perfect, or such as may enable us to live without ever sinning, yet such as is sufficient to performe what is necessary now under this second Covenant, in which respect it is said by S. *Paul*, *Rom.* 10.8. that the *word* (that is, the condition of the second Covenant) *is nigh thee*: the meaning of which will not be understood, but by comparing it with the place from whence it is cited, *Deut.* 30.11.14. *The commandement which I command thee this day, it is not hidden from thee*, (*the Hebrew* word there is by the *Greek* translators best expresst, it is not *too heavy for thee*, and in other places, *it is not impossible for thee*) *but* v.14. *it is very nigh unto thee in thy mouth and in thy heart*, (the Greek add, and in thy hand) *that thou maist doe it*, and therefore Saint *John* saith, *His commandements are not grievous*, the word signifies heavy and unsupportable, and *Christ* himselfe, that *his yoke is easie, and his burthen light*, and Saint *Paul* againe, that *he can doe all things through Christ that strengthens him*, able to doe nothing of himselfe, in order to the attaining of blisse, (*We are not sufficient of our selves*, saith he in another place, *to doe any thing*) but yet through *Christ that strengthens me I can doe all things* that are now required of me, (*Our sufficiency is of God.*)

ἐκ σοῦ ἰσχύ-σω.

S. *I beseech you, where is this part of the promises of the second*

Covenant ſet downe in Scripture?

C. Tis intimated in theſe and many other places, but is diſtinctly ſet downe in the ſong of *Zachary*, *Luke* 1.74. he there ſpeaks of the *oath which God ſware to our father Abraham*, v. 72. which he ſtyles Gods *holy Covenant*, v. 71. and he ſpecifies two parts of it. 1. *Deliverance* or ſafety from the power of our *enemies*, Sin and Satan, in the words, *That we being delivered without feare or danger*, (for ſo the pointing of the *Greek* words in the moſt ancient copies teach us to read) that is, ſafe and ſecure, *out of the hand of our enemies*. 2. *Giving* of power or ſtrength to us, to enable us *to ſerve him*, ſo as he will accept of, and to perſevere in that ſervice, in the reſt of the words [that *he would grant unto us* (or as the word is rendred, *Rev.* 11.3. *give power*) *that we might ſerve him* (or to ſerve him) *in holineſſe and righteouſneſſe before him all the dayes of our life.*]

ἀφόβως, ἐκ τῆς χειρὸς τῶν.

δοῦναι.

S. This place is, I acknowledge, a cleare one to the purpoſe, and I have nothing to object againſt it; onely pardon my curioſity if having been told by you that this ſecond Covenant was repeated to Abraham, Gen. 22. 16. *and finding it here called the oath ſworne to* Abraham, *and yet by reading of that oath in* Gen. *not finding any ſuch form of words there expreſt, I beſeech you to ſatisfy this ſcruple of mine, and reconcile thoſe two places which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the ſound of the words doth not ſo readily conſent to: The granting me this favour may, I hope, make the whole matter more perſpicuous.*

C. I am of your opinion, and therefore ſhall readily doe it, and it will coſt me no more pains then this, 1. To tell you that there is one part of the oath mentioned in *Gen.* which belonged peculiarly to the temporall proſperity of the people of the *Jews*, which were to ſpring from that *Abraham*, [*I will multiply thy ſeed, &c.*] and indeed that whole verſe 17. may literally and primarily be referr'd to that; but then beſides that, (which *Zachary* reſpecteth not) there are three things more promiſed, *ſpirituall bleſſing, ſpirituall victory*, and the *incarnation of Chriſt*: the laſt of theſe *Zachary* mentions not in the words of the oath, becauſe it is ſuppoſed in his whole ſong occaſioned only by it, & uttered on purpoſe to celebrate the incarnation of *Chriſt*, but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the*

gates

gaves of) *the enemies* there, is here called *deliverance without fear from the hands of our enemies*; and the *blessing* there, is explained here to be *giving* us power *to serve him in holiness and righteousness before him all our dayes*, the grace of God for the amending of our lives; according to that of the Apostle, *Gal.* 3. 14. where the *receiving the promise of the Spirit* is called the *blessing of Abraham*, the power of *Christ* assisting and enabling us to persevere, being really the most inestimable *blessing* that this life is capable of; to which purpose Saint *Peter*, *Acts* 3. 26. speaking of Christ *sent by God to blesse us*, expresseth the thing, wherein that blessing consists, to wit, *in turning away every one from his iniquities.*

S. *I have troubled you too farre by this extravagance, I shall make no delay to recall my selfe into the rode again, and having beene taught by you these severall particulars of Gods promise in the second Covenant, I shall desire you to proceed to tell me what is the* condition required of us *in this Covenant, unlesse perhaps there be some farther particulars promised on Gods part, which you have not yet mentioned.*

C. The truth is, there be two more promises of God, the *first*, of giving more grace, the *second*, of crowning with glory; but both these conditionall promises: The *first*, upon condition that we make use of those former talents, those weaker degrees of grace given us, which is the intimation of the parable of the noble man, *Luke* 19. 13. the summe of which is, that *unto every one that hath* (that is, hath made good use of the talent of grace intrusted to him, as *Heb.* 12. 28. *to have grace* signifies to make use of it to the end to which it is designed) *shall be given; and from him that hath not* (made that use he ought) *even that he hath shall be taken from him.* The *second*, upon condition that he be at the day of death or judgment, such a man as *Christ* now under the second Covenant requires him to be.

S. *What then is the condition of the second Covenant, without which there is yet no salvation to be had?*

C. I shall answer you *first* negatively, *then* positively: negatively, it is not 1 *perfect, exact, unsinning obedience*, never to offend at all in any kind of sinne, (this is the condition of the first Covenant) nor 2 is it never to *have* committed any deliberate sinne in the former life, nor 3 never to have gone on or continued in any habituall

habituall or customary sinne for the time past: but it is positively, the new creature, or renued sincere honest faithfull obedience to the whole Gospel, giving up the whole heart unto Christ, the performing of that which God enables us to perform, and bewailing our infirmities, and frailties, and sinnes, both of the past and present life, and beseeching Gods pardon in Christ for all such; and sincerely labouring to mortify every sinne, and perform uniform obedience to God, and from every fall rising again by repentance and reformation. In a word, the condition required of us, is a constellation or conjuncture of all those Gospel-graces, *faith, hope, charity, self-deniall, repentance*, and the rest, every one of them truely and sincerely rooted in the Christian heart, though mixed with much weakenesse and imperfection, and perhaps with many sinnes, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

S. *What part of the promises is this condition required to make us capable of?*

C. Of pardon of sinnes, and salvation: by which you see that no man shall be pardoned or saved but he that observes this condition.

S. *What condition is then required to make capable of that other part of the conditionall promise, to wit, of* more grace, *or* continuance *of that we have already?*

C. A carefull industrious husbanding of it, and daily prayer for daily increase, and attending diligently to the meanes of grace.

S. *Me thinkes I understand somewhat of the nature and difference of these two Covenants; and shall not need to aske you which of them it is that we Christians are now concerned in, for I take it for granted that it is the second. Only be pleased to tell me which of these two it was by which the* Jews *were to expect salvation.*

C. Both *Jew* and *Gentile*, that is, every man that ever was, or shall be saved from the beginning of the world, was, and is, and shall be saved by this second Covenant.

S. *How then were the* Jews *obliged to the observation of the Law? is not the Law the first Covenant?*

C. The *Judaicall* law was not the *first Covenant* in the notion wherein now we take it, but the *law of unsinning perfect obedience* made with *Adam* in innocency. The truth is, the *Judaicall* law did represent

represent unto us the first Covenant, and that especially, and therefore is so called, *Heb.* 8. but so it did the second also: the first, by requiring perfect obedience, and pronouncing a curse on him that *continued not in all* those many burthensome ordinances, which the law gave no power to any to perform. The second, in the sacrifices, and many other rites, which served as emblems to shew us Christ, and in him the second Covenant.

S. *I shall not interpose any more difficulties, which my ignorance might suggest, but onely put you in mind, that you told me that this doctrine had a most present influence on our lives, be pleased to shew me how.*

C. It hath so, many ways, I will mention a few. First, by prescribing the condition, it sets us a worke to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that condition is by the Grace and help of *Christ*; it first obliges us to a *diligent performance* of that duty of *prayer* for that Grace, and then stirs us up to *endeavour* and *industry* in doing what we are enabled to doe, that we *receive not the grace of God in vaine.* Thirdly, by shewing us the necessity, *indispensable necessity* of *sincere* obedience, it shuts the door against all temptations to *carnall security, sloth, presumption, hypocrisie, partiall obedience, or habituall going* on in sinne. And fourthly, by shewing the true grounds of *hope*, fortifies us against *desperation.* And lastly, if we need any encouragements in our *Christian* walke, his promise to *enable* first, and then to *accept*, will most abundantly contribute to that purpose.

S. *I acknowledge the usefulnesse of your directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them; and I promise you by his helpe to be mindfull of your admonitions.*

Sect. II. *Of the names of Christ.*

I shall desire you to proceed to the second kinde of doctrine, which at first you mentioned, the names, *and in one of them the* offices *of* Christ. *I beseech you what names doe you mean?*

C. Those two eminent and vulgarly knowne, so often repeated, but so little weighed, *Jesus* and *Christ.*

S. *I pray you what is the importance of the word* Jesus?

Of the name Jesus.

C. It is an *Hebrew* word which signifies *Saviour* or salvation. I shall not need to prove it when an Angel hath asserted it,

Mat. 1. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

S. *The place you cite I have considered, and find a very puzling difficulty in it, by giving my selfe liberty to read on, to the two next verses, the words of which are these:* All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall conceive and beare a Sonne, and they shall call his name *Emmanuel. How could his name be called* Jesus *and* Emmanuel *too? or how could the calling his name* Jesus, *be the fulfilling of that prophecy that foretold that they should* call his name *Emmanuel?*

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and so also *calling* and *being*, *name* and *person* are all one; *No word shall be impossible with God*, is, *nothing shall be impossible*: & *my house shall be called a house of Prayer*, is, my house shall *be* the house of prayer *to al people*, that is, to the Gentiles as wel as Jews; and so many *names*, that is, so many *men*: and according to that idiom, (retained both in the Prophets of the Old, and Evangelists of the New Testament) this phrase [*they shall call his name* Emmanuel] is in signification no more then this, *He shall be, God with us*, or God incarnate in our flesh; which incarnation of his, being on purpose to save his people from their sinnes, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Jesus*. Which name was but a signification of his designe in his comming into the world according to another place; *This day there is borne in the City of David a Saviour which is Christ the Lord.*

S. *By the answering of my impertinent scruple, I have gained thus much, that the whole end of* Christs *birth, of al he did & suffered for us, was that he might save us. I pray you then, what is meant by* saving?

C. To save is to redeem from sinne, as you will acknowledg, if you observe but these two plaine places; first, that which even now I cited, *Mat.* 1. 21. [*he shall save his people from their sinnes,*] (which is the only reason there rendred why he is called a Saviour) then *Tit.* 2. 14. Christ *gave himself* to be crucified for us, that he *might redeeme us from all iniquity.*

S. *Wherein doth this saving or redeeming from sinne consist?*

C. In 3. things: first, in obtaining pardon for sin; or reconciling

ciling us to God; and consequently to that, in delivering us from the eternall torments which from God as Judge, and from Satan as accuser first, and then as executioner, are in strict justice, or by the first Covenant due to sinne. Secondly, in a calling to repentance, by weakning the reigning power of sinne, and the tempting power of Satan, by mortifying the old man, (that is, the sinfull desires of the naturall, and sinfull habits of the carnall man) by implanting a new principle of holinesse in the heart. And thirdly, in perfecting and accomplishing all these so happy beginnings, at the end of this life in heaven.

S. *How can it be said that Christ came thus to* save, *to doe all this, when so many, so long after his comming, are so farre from being thus saved in all or any of the three senses?*

C. That he came to *save* is certainly true, whatsoever objections you can have against it: and that by *saving* these 3. things are meant, if you please I shall manifest from other Scriptures. The *first* sense is contained in the word, (as it is used, *Luke* 1.71.) *salvation*, or *that we should be saved from our enemies*, which must needs be our spirituall enemies, sinne and Satan; and if you doubt whether sinne be there meant, or the *pardon of sinne*, by that *saving*, the next verse will cleare the difficulty, where it follows, to *performe the mercy, or mercifully* to deale with *our fathers*, and *to remember his holy Covenant*, of which Covenant you know this is one speciall part, *Heb.* 8. 12. *I will be mercifull to their sinnes*, (which explaines the *mercifull dealing* there) and *their iniquities will I remember no more*. And then for the *second* sense, that *saving* signifies *calling to repentance*, may appear not only by comparing those two places, [*I came to call sinners to repentance*,] and [*Christ Jesus came into the world to save sinners*,] but also by a notable place, *Acts* 2. very usefull for the explaining of that word, *v.*38. 'tis reported that Saint *Peter* said unto them, *Repent, &c.* and *v.*40. *in more other words he testified unto them, or preached* unto them, saying, *be ye saved, or escape ye from this perverse generation:* whence it is cleare, that *being saved, &c.* is but *more other words* to signifie *repentance*, and therefore surely that word, v.47. which we render *such as should be saved*, but is literally [*the saved*] signifies peculiarly those who *received that exhortation*, v.41. that is, those that repented of their sinnes; but this by the way. As for the

σωτηρία.

ποιῆσαι ἔλεος μετ', &c.
ἵλεως ἔσομαι.

ἑτέροις πλεῖοσι.
σώζεθε.

σωζόμενοι.

Λ vide p. 2[illegible]

the laſt acception of the phraſe, 'tis ſo ordinary for *ſalvation*, to ſignifie the *holy pure life in heaven*, that I ſhall not need give you any proof of it. Having therefore cleared the truth, this were ſufficient, although I wanted skill to anſwer your objection, but yet that may eaſily be done too, by ſaying that *Chriſt* hath really performed his part toward every one of theſe, and that whoſoever hath not the effect, and fruit of it, it is through his owne wilfull neglect, and even deſpiſing of ſo great ſalvation. *Light came into the world, and men loved darkneſſe more then light*; and having made a *Covenant with death* and damnation, are moſt *worthy to have their portion therein.*

S. *What then is the ſhort or ſumme of* Chriſts *being* Jeſus?

C. 'Tis this, that he came into the world to fetch back ſinners to heaven, that whoſoever of mankinde ſhall truly repent and fly to him, ſhall through him obtaine *pardon of ſinne, and ſalvation*, a mercy vouchſafed to men, but denied to Angels, who being once fallen are left in that wretched eſtate, and no courſe taken, and conſequently no poſſibility left for their recovery: which moſt comfortable truth is clearely ſet downe by the Apoſtle, *Heb.* 2. 16. though in our *Engliſh* reading of it, it be ſomewhat obſcured: The words rightly rendred run thus, *He doth not take hold of Angels, but of the ſeed of Abraham he taketh hold of.* Where the word which I render *taking hold of*, ſignifies to *catch* any one who is either running away, or falling on the ground, or into a pit, to fetch backe or recover againe. This *Chriſt* did for men in being borne, and ſuffering in our fleſh, but for Angels he did it not.

ὁ γὰρ δήπου ἀγγέλων ὀπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ὀπιλαμβάνεται.

S. *What ſpeciall influence will this whole doctrine have upon our lives?*

C. I will ſhew you: 1. It is proper to *ſtirre up* our moſt affectionate *love* and *gratitude to this Saviour*, who hath deſcended ſo low even to the death of the croſſe to ſatisfie for our ſinnes, to obtaine pardon for us, this *love of Chriſt conſtraineth us*, ſaith the Apoſtle. 2. Tis proper to beget in us a juſt *hatred of ſinne*, which brought God out of heaven to make expiation for it. 3. It is a moſt proper enforcement of *repentance and amendment* of life, to remember, 1. That without that we are likely to be little benefited by this *Saviour*, *except we repent*. Salvation it ſelfe ſhall not keep us from *periſhing*. 2. That that was an end of *Chriſts* death,

to redeem us from all iniquity, and purifie to himselfe a peculiar people, zealous of good workes, as well as to satisfie for us. 4. It is proper to teach us *feare of offending*, and keep us from security, when 1. we find what an *exemplary punishment* God saw fit, if not necessary, to inflict on sinne in the person of his Son: and 2. remember how much more guilty we now shall prove, if we will still *damne* our selves in despight of all these meanes of *saving* us.

Of the name CHRIST and his three Offices.

S. *I beseech God to open my heart to these considerations, and then I shall further importune you to proceed and tell me the signification of the word* Christ, *wherein you told me the* Offices *of* Christ *were intimated: but I beseech you first what doe you meane by Offices?*

C. I meane by that word, places of *charge* and *dignity*, to which God thought fit to designe *Christ*, that he might the better accomplish the end for which he sent him; the *trust* or *charge* supposing somewhat to be done by him, and the *dignity* implying somewhat to be returned by us, as you will see in the particulars.

S. *What then is meant by the word* Christ?

C. Anointed, and that intimates the three Offices to which men were wont to be inaugurated by the ceremony of anointing.

S. *What are those three Offices?*

C. Of *King*, and of *Priest*, and of *Prophet*.

S. *What belonged to* Christ *to doe as King?*

Of Christs Kingly office.

C. To set up his throne in our hearts, or to reigne in the soules of men, and to give evidence of his power through the whole world.

S. *What was required of him to that purpose?*

C. 1. To weaken and shorten the power of Satan, which *Christ* really did at his suffering, *Heb.* 2. 14. by *death* destroying the *Devill*; and againe, *I saw Lucifer fallen downe from heaven*, that is, from the more unlimited power which he had before: and 2. to give strength and grace to overcome all rebellious lusts, and habits of sin, to bring them down in obedience to his *Kingdome*, & this he hath done also by sending his Spirit; (in reference to which are those words cited out of the Psalmist, *he hath led captivity captive, and given gifts unto men*) and in a word, *to reigne till he had brought all his enemies under his feet*, 1 *Cor*, 15. 25.

S. *What and how many be those enemies?*

C. He hath many enemies, some temporall, but most spirituall.

S. *What meane you by his temporall enemies?*

C. I meane the *Jewish* Nation, that rejected and crucified him, which within the compasse of one generation were, according to his prediction, destroyed by the *Romanes*, and preyed upon by those *Eagles*, *Mat.* 24. 28. by which are noted the *Romane* Armies (whose Ensigne was the Eagle) which found them out (as such Vultures doe the carcasse, *Job* 39. 30.) wheresoever they dispersed themselves. For that that prophesie of *Christs*, *Mat.* 24. belongs to this matter, the destruction of those present crucifiers, and the *Jewish* state, & not the destruction of all enemies at his great appearing yet to come, is apparent by the 34. verse, *This generation shall not passe till all these things be fulfilled:* where the word *generation* signifies such a space, that they that were then alive, might and should live to see it, in that sense as the word is used *Mat.* 1. where the time or space of 14. mens lives in a line succeeding one another, is called 14. *generations*; not that *generation* signifies the whole space of a mans life, (for that is oft 60, 80, or an 100 yeares) but rather the third part of that; for of any mans age, part he lives in his fathers life time, and part after his sonnes birth, and thereupon 'tis wont to be said, that three generations make one *sæcle* or hundred yeares, as you shall find ordinarily it doth. So that the plaine meaning of that speech of *Christs*, [*this generation shall not passe, &c.*] is this, that all this should come to passe in their age, or within the life of some that were then men, as *Mat.* 16. 28. *There be some standing here which shall not tast of death till they see the Sonne of man comming in his Kingdome.* Which, though some by the next Chapter following are perswaded to interpret of the *transfiguration*, (as if that were *Christs comming in his Kingdome*) may yet more properly be interpreted of this matter, so immediatly consequent to his being killed by the *Jews*, and *rising againe*, verse 21. (which was the ground of this speech of his) *Christs* illustrious *comming* to destroy those *Jewes:* to which also that other place belongs, (which will cleare both these) *John* 21. 22. *If I will that Iohn tarry till I come, what is that to thee?* which (saith Saint *John*) was not to be interpreted *that he should never dye*, verse 23. but onely that he should *tarry* till this *coming of Christ*; which of all the Disciples, peculiarly, (and I think onely) *John* lived to see, and after that wrote his Revelation in the

Homer cals the Eagle περκνὸν θηρητῆρα. Ιλ. ω.

Γενεά. γενεὰ Homero, Tullio *ætas, triginta annorum spatium. vid. Rhodig.* l. 19. c. 22. & *Homer of Nest.* Ιλ. α. Ἰῷδ' ἤδη δύο μ̃ γενεαὶ. & *Herodot.* l. 2. p. 144. Καὶ τοι τρικοσιαι μὲν ἀνδρῶν γενεαὶ δυνάσται μύρια ἔτεα. & *Clem Alex. Strom.* l. 2. p. 335. ἐς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγονται γενεαί.

the 14 yeare of *Domitian*, about the 65th of *Christ*. This destroying or subduing his enemies and crucifiers (being so terrible, that when it is foretold, *Matth.* 24. it is generally mistaken for the day of finall judgment) is many times in the New Testament, styled the *Kingdome of God*, and the *comming of Christ*, the *end of all things*, and the *end of the world*, because *Christs* powerfull presence was so very discernible in destroying of that Nation, and that effect of his Kingdome, in *bringing* his *enemies under his feet*. ... *vid. p.* 284

S. *What other enemies doe you meane?*

C. First, *Sinne*, the great enemy of soules, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of judgment. Secondly, Satan, which I told you of, who therefore, when *Christ* comes to dispossesse him of his hold in the poor man, demands, *Art thou come to destroy us? Marke* 1. 24 and at another time, *Art thou come to torment us before our time?* acknowledging that *Christ* was to destroy them, (they understood so much in the sacred predictions) but withall hoping it was not yet the time for that execution, and in the mean while counted it a kind of destruction and torment to them, to be cast out, or retrenched of any of their power which they had over the bodies or soules of men.

S. *Are there no other enemies that this* King *must destroy?*

C. Yes, two more: First, all wicked and ungodly men, that after all his methods of recalling them to amendment, doe still persevere in impenitent rebellions, to whom eternall perdition belongs by the sentence of this King. *Those that will not let him reigne over them, must be brought forth, and slaine before their King.* Secondly, Death it selfe, according to that of the Apostle, 1 *Cor.* 15. *The last enemy that shall be destroyed is death*: he shall despoyle the grave, and make it restore all its captives, and then *death shall be no more*, shall be *swallowed up in victory*.

S. *What is required of us in answer and returne to this office of his?*

C. Principally and by indispensable necessity that we render our selves obedient, faithfull, constant Subjects to this *King*, hold not out any disloyall sort, any rebellion or sinne against him, but as to a *King*, vow and performe entire allegeance unto him. But then consequently that we entrust him with our protection,

tection, addresse all our petitions to him, have no warre or peace but with those who are his and our common enemies or friends, fight his battels against sinne and Satan, pay him our tribute of honour, reverence, obedience, yea, and of our goods also, when they may be usefull to any poore member of his.

S. *I shall detaine you no longer with lesse necessary Quaries about this Office of his, as, When* Christ *was inaugurated to it? because I have had the chance to observe by comparing two knowne places of Scripture together* (Psal. 110.1. *and* 1 Cor. 15.25.) *that* [*Christs* reigning] *and* [*his* sitting at Gods Right hand] *are all one, from whence I collect that the time of his solemne inauguration to his Regall Office, was at his Ascension.*

C. You have guessed aright, and therefore I shall not farther explain that unto you, nor put you in minde of any other niceties, but in stead of such, rather remember you of the practicall conclusion, that this Office of *Christs* may suggest unto you, that *you are no farther a Christian, then you are an obedient subject of Christs*, that his Gospel consists of commands as well as promises, the one the object of the *Christian* faith, as well as the other.

S. *O Lord increase this faith in me.*

Of Christs Priestly Office.

Please you now to proceed to the second Office *of* Christ, *that of his* Priesthood.

C. I shall, and first tell you, that the nature of this Office of *Christ* is a little obscure, and therefore I shall tell you nothing of it, but what the Scripture gives me clear ground to assert.

S. *What doth the Scripture tell us of* Priesthood?

C. It mentions two orders of *Priesthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*.

S. *What was the office of the* Aaronicall *Priest?*

C. To offer sacrifice, and to blesse the people, but especially to sacrifice.

S. *What of the* Melchizedekian *Priest?*

C. It is not improbable that *Melchizedek* offered sacrifice also, but because the sacred story mentions nothing of him, as belonging to his Priesthood, but onely his blessing of *Abraham*, therefore it is resolved that the *Melchizedekian* Priesthood consisted onely in blessing. This you will best discerne by looking into the story of *Melchizedek* meeting *Abraham*, *Gen.* 14.18,19.

S. *What*

S. *What is there said of him?*

C. It is said that *Melchizedek King of* Salem *brought forth bread and wine, i. e. treated and entertained* Abraham *as a King, and he was the Priest of the most high God, and he blessed him and said, Blessed be* Abraham *of the most high God, which hath delivered thine enemies into thine hand.*

S. *Which of these kinde of Priests was* Christ to be?

C. *Christ* being considered in the whole purpose of God concerning him, was to undertake both these offices of Priesthood, to be an *Aaronicall* Priest first, and then for ever after a *Melchizedekian* Priest: he was appointed first to offer up sacrifice for the sins of the world, which he performed once for all upon the crosse, and therein exercised the office of an *Aaronicall* Priest, and withall compleated and perfected that whole worke of satisfaction for sinne, to which all the old legall sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Priesthood, & excercise that continually from that time to the end of the world, and is therefore called a Priest for ever after the order of *Melchizedek*. And this second kinde of Priesthood is that which the Scripture of the new Testament, especially the Epistle to the *Hebrews*, doth mainly referre to, when it speakes of Christ, and is to be conceived to speake of that, whensoever it indefinitely mentions *Christs* Priesthood.

S. *But what then? is not* Christ a Priest *after the order of* Aaron?

C. I told you that he *was*, but now I tell you that he *is* not: he was once, in his death, but never was to repeat any act of that afterwards, and so now all the Priesthood that belongs to him is the *Melchizedekian*. I will set this downe more plainly. It is most truly said and resolved; that *Christs* death was a voluntary offering and sacrifice of himselfe once for us, and that will serve to denominate him an *Aaronicall* Priest in his death, or rather to conclude that his death was the completion of all the rites & ceremonies (such as the sacrifices) of the *Aaronicall* Priesthood. But this being but one act never to be repeated again, is not the thing that *Christs* eternall Priesthood (denoted especially by his unction or Chrisme) refers to; but that other *Melchizedek* Priesthood that he was to exercise *for ever*. Besides, it may be said that this sacrifice at his death, may, under that notion of an *Aaronicall* εἰς τὸ διηνεκὲς.

sacrifice, passe for the rite and ceremony before his consecration, or at the consecrating him to be our eternall high Priest. For such sacrifices we find mentioned, *Lev.* 8. 22. the ram, the ram of consecration; and of this nature I conceive the death of *Christ* to be a previous or preparatory rite to *Christs* consecration to his great eternall Priesthood after the order of *Melchizedek*, whereupon 'tis said that it *became God to consecrate the Captain of our salvation by sufferings*, *Heb.* 2. 10. for so the word signifies, which we render *to make perfect*. To which purpose you may observe two things: 1. That *Christs* Priesthood is said to be an eternall Priesthood, [*thou art a Priest for ever*] and a Priesthood not *transitive*, but for ever fastned in the person of *Christ*, *Heb.* 7. 24. *after the power of an indissoluble life*, v. 16. which cannot appertain to that one single finite unrepeated sacrifice of himselfe upon the Crosse. 2. That *Christ* was not inaugurated to this his Priesthood till after his Resurrection, as may appeare by *Heb.* 5. 5. *Christ glorified not himselfe to be made an high Priest, but he that said unto him, Thou art my Sonne, this day have I begotten thee.* Which words denoting the time of Gods inaugurating him to his Priesthood may by the sound seem to belong to his birth, but being compared with *Acts* 13. 33. and *Psal.* 110. 4. it plainly appeares that they belong to the resurrection of *Christ*, and *Acts* 3. 26. 'tis clearly said, *God having raised up his Sonne Jesus, sent him to blesse you*; which is a denotation of this Priesthood, as I told you; and anon, if you remember me, I will more largely shew you.

τελειῶσ.

Ad Heb. p. 285. ad vit. 4. ...

ἀ περίβατ.

ἀ καταλύτ.

S. *Will not this derogate something from the suffering of* Christ, *or satisfaction wrought by it?*

C. No nothing at all, but rather demonstrate that this death of his was necessary in a double respect: 1. As an act of an *Aaronicall* Priest, and a completion of all those legall rites, which vanished at the presence of this great sacrifice: 2. That in respect of the satisfaction wrought by it, it was necessary to make him our eternall Priest, or to make us capable of the benefits of that Priesthood of his.

S. *Well then, I shall acknowledg those plaine words of Scripture, that* Christ *is now to us, and ever shall be a Priest of Melchizedek's Order, and not strive to phanse him still an Aaronicall Priest (that sacrifice*

ſacrifice being offered up once for all) becauſe I have no ground now for ſuch phanſie. But then I beſeech you wherein lies the parallel betwixt Melchizedeks *Prieſthood, and* Chriſts? *Is it in* offering of bread and wine *which we reade of* Melchizedek, *or in any thing anſwerable to that?*

C. No, that is the Papiſts phanſie cauſed by a great miſtake of theirs, they conceive that *Melchizedek offered up Bread & Wine to God:* and that in that reſpect he is called a Prieſt, or that he was *ſacrificing*, or did ſacrifice; but in this there are two miſtakes, for firſt, *Melchizedek* brought forth this bread and Wine, & preſented it to *Abraham*, did not offer it to God; and therefore *Philo* a *Jew*, well ſeen in that ſtory, ſets it as an act of *hoſpitality* in *Melchizedek*, contrary to the crabbed *niggardlineſſe* of *Amalek*, *he would not allow water, but* Melchizedek *brought forth bread and wine.* Secondly, this he did as a King, and ſo *Chriſt* as a King may perhaps be ſaid to entertaine and feed us in the Sacrament with bread and wine, and the ſpirituall food annexed to, or repreſented by it, the giving of grace and pardon being a donative of his Kingly Office: but the Prieſtly acts of *Melchizedek* are thoſe that follow, wherein onely *Chriſts* Eternall or *Melchizedek*-Prieſthood conſiſts.

S. *What are they?*

C. 1. *Bleſſing us.* 2. *Bleſſing God* for us.

S. *What is the meaning of* Chriſts bleſſing us?

C. You will ſee that by reviewing the place even now cited, *Acts* 3.26. *God having raiſed up his Sonne Jeſus ſent him to bleſſe us*; which now you perceive is a denotation of his Prieſtly office, the *Melchizedek*-Prieſthood being to bleſſe.

S. *I doe ſo, but how doth that ſhew me what that bleſſing is?*

C. Yes, there are words that immediately follow which clearly deſcribe wherein this bleſſing conſiſts, in *turning away every one of you from his iniquities.*

S. *Be pleaſed then to make uſe of that key for me, and ſhew me clearely wherein that part of Chriſts Prieſthood*, his bleſſing *of us conſiſts.*

C. In uſing all powerfull meanes to convert or turne, *i. e.* to bring all mankinde to repentance.

S. *What be thoſe meanes?*

C. First, the communicating that *spirit* to us *wherby he raised up Jesus from the dead, Rom.* 8. 11. Secondly, sending the holy Ghost, (*to convince the world of sinne, and righteousnesse, and of judgement*,) that is, appointing a succession of Ministers to the end of the world, to worke in mens hearts a cordiall subjection to that doctrine, which at Christs preaching on earth was not beleeved. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sinne. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint *Peter, that his faith faile not*, that is, that God will give us the grace of perseverance, (which intercession of his being now with power & authority, (*all power is given to me*, saith Christ) is all one in effect with the actuall donation of that grace) and as a crowne of this followes another kind of blessing, actuall bestowing of heaven upon such blessed persevering children of his Father.

S. *What is required of us in answer to this part of his office?*

C. First, to seeke and pray for grace to descend towards us through this conduit of conveyance. Secondly, to receive it when it thus flowes, with humble gratefull hearts. Thirdly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by Christ; not to pride or wantonnes, or contempt of our meaner brethren, but to the converting and reforming of our lives. And fiftly, to looke for no finall benefit, pardon of sinnes, or eternall salvation from that Priest, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walke painfully here, and to approach humbly to receive our reward, the crown not of our workes, but Gods graces hereafter.

S. *What is the second part of* Christs Melchizedek-Priesthood?

C. Blessing or praising God for ever in heaven for his goodnesse, his mercy, his grace toward us poore sinfull enemies of his, in giving us the *victory* over our so bitter adversaries, sinne, and Satan, and death, and hell, by the *blood of the Lamb, and the power of his grace.*

S. *What is our part in this businesse?*

C. To follow this Precentor of ours in blessing and magnifying

ing that God of all grace, and never yeelding to those enemies which he hath died to purchase, and given us power to resist and overcome.

S. *I doe already discerne the influence of this Office, thus explained, upon our lives, yet if you please, give me your direction, and opinion what is the maine practicall doctrine emergent from this Office of* Christ, *especially as it consists in blessing.*

C. This is it, that from hence we learn, how far forth we may expect justification and salvation from the sufferings of *Christ*, no farther it appears, then we are wrought on by his renuing and sanctifying and assisting grace, this being the very end of his giving himselfe for us, not that absolutely or presently we might be acquitted and saved, but that he *might redeem us from all iniquity*, from the reigning power, as well as guilt, and that impartially, of *all iniquity*, and *purifie unto himselfe a peculiar people zealous of good workes*, *Tit.* 2. 14. without which acquisition of purity, and zeale of good workes in us as in a peculiar people, *Christ* failes of his aime and designe in dying for us, he is deprived of that reward of his sufferings, which is mentioned, *Is.* 53. 10. *The seeing of his seed*, the having the *pleasure of the Lord* (which is said to be *our sanctification*, 1 *Thes.* 3. 3.) *prosper in his hand, the seeing of the travell of his soule*, *v.* 1. *dividing his portion with the great, and the spoile with the strong*, *v.* 12. that is, rescuing men out of the power of sin to amendment of life, and to holinesse, which is the crowne and reward of his *pouring out his soule to death, and making intercession for the transgressours*. And if he faile of his hope, much more shall we of ours; after all that *Christ* hath done and suffered, the impenitent unreformed fiduciary shall *perish*. And what can you imagine more obligatory to good life, then this?

S. *I acknowledge the truth of what you say to be very convincing, and shall thinke my selfe bound in charity to my poore tottering soule no longer to flatter and foole my selfe with such vaine hope, that* Christs *active and passive obedience shall be imputed to me, unlesse I am by his blessing thus qualified to receive this benefit from his death. Yet now I thinke of it, if* Christs *active obedience may be imputed to me, then what need have I of obeying my selfe? If the righteousnesse that was in him by never sinning, be reckoned to me, what need I any other initiall imperfect inherent righteousnesse or holinesse of my owne?*

amn? this is to me a ſcruple yet not anſwered by you.

C. I confeſſe it is, for I have had no occaſion to mention that *active obedience* of *Chriſt*, it being no part of his Prieſtly Office. And now if you will have my opinion of it, I conceive that *Chriſts active obedience* is not imputed unto any other perſon; ſo as he ſhall be thought perfectly to have obeyed. For *firſt*, if his *active* righteouſneſſe were thus imputed to me, then by that I ſhould be reckoned of and accepted by God, as if I had fulfilled the whole law, and never ſinned, and then I ſhould have no need that *Chriſt* ſhould ſuffer for my ſinnes, and ſo this would exclude all poſſibility of having *Chriſts* paſſive obedience imputed to me. For what imaginable reaſon could be given, why I ſhould ſuffer for ſinne, or any other ſurety for me, if by ſome former act I am accounted to have performed perfect unſinning obedience, at leaſt have the benefit of that obedience performed by that ſurety of mine, and accepted for me? *Secondly*, the truth is clear, that *Chriſts active obedience* was required in his perſon, as a neceſſary qualification to make it poſſible for him to ſuffer or ſatisfie for us; for had he not performed *active* obedience, that is, had *any guile* beene *found in his mouth*, or heart, had he ever ſinned, he muſt have ſuffered for himſelfe, and could no more have made ſatisfaction for us, then one of us ſinners can now doe for another.

A vide p. 285 ... From both which reaſons 'tis cleare that *Chriſts active obedience* will not ſupply the place of ours, or make ours leſſe neceſſary, and conſequently that our renewed obedience & ſanctification is ſtill moſt indiſpenſably required (though mixed with much of weakneſſe, ignorance, frailties, recidivations) to make us capable of pardon of ſinne or ſalvation, which ſure is the intimation of thoſe places which impute our Juſtification rather to the reſurrection of *Chriſt* (and the conſequents of that, the ſubſequent acts of his Prieſthood heretofore mentioned) then to his death. Such are *Rom.* 8. 34. *It is God that juſtifieth, who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us:* which laſt words referre peculiarly to that act of this his Prieſthood in bleſſing or interceding for us. And *Rom.* 4. 25. *who was delivered* (to death) *for our offences, and was raiſed againe for our juſtification.* The Death of *Chriſt* not juſtifying any who hath not his part in his Reſurrection. S.

S. *I perceive this theme of* Christs *Priesthood to be a rich mine of Christian knowledge, every scruple of mine opening so large a field of matter before you. I shall satisfie my selfe with this competency which you have afforded me; I beseech God I may be able to digest it into kindly juice, that I may grow thereby.*

Please you now to proceed to the third and last Office of Christ, *that of a Prophet.* Of the Prophetick Office of Christ.

C. I shall, and promise you not to exercise your patience so largely in that, as in the former.

S. *Wherein doth his Propheticke Office consist? In foretelling what things should happen to his Church?*

C. No, that is not the notion we have now of a Prophet (although that he hath also done in some measure, as far as is usefull for us).

S. *What other notion have you of a Prophet?*

C. The same that the Apostle hath of propheeying, 1 *Cor.* 11. 4. and 14. 6.

S. *What is that?*

C. Interpreting or making knowne the will of God to us.

S. *Wherein did Christ do that?*

C. In his Sermons, but especially that *on the Mount*, telling us on what termes blessednesse is now to be had under the Gospel, and revealing some commands of God which before were (either not at all, or) so obscurely revealed in the Old Testament, that men thought not themselves obliged to such obedience. Besides this, the Prophetick Office was exercised in ordaining ceremonies and discipline for his Church, the use of the Sacraments, and the power of the keyes, that is, the censures of the Church.

S. *What else belongs to his Propheticke Office?*

C. Whatsoever else he revealed concerning the Essence and Attributes of God, concerning the mystery of the calling of the Gentiles, and whatsoever other divine truth he revealed to his auditors, either in parables, or plaine enuntiations.

S. *What are we to return to this Office of his?*

C. Our willing full assent; never doubting of the truth of any affirmation of his; a ready obedience to his institutions and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnall proud reason

reason to the obedience of faith.

S. *You have gone before me through the names and offices of Christ severally; Is there any influence on practice that all of them joyntly may be thought to have, over and above what from the severals you have shewed me?*

C. I shall commend onely one consideration to you for this purpose, that *Christ* being an union of these three Offices, *is a Jesus or Saviour finally to none but those who receive him under all his three offices, uniformly into their hearts.*

S. *The Lord grant that I may doe so, that I may be not* a little way, *or a partiall, unsincere, but a true* Christian.

ἐν ὀλίγῳ χειστανός.

Sect. III.

What hinders but that you now proceed, according to your method proposed, to the particulars of the third ranke, the Theologicall graces and Christian vertues?

C. I shall, if your patience and appetite continue to you.

Of Faith.

S. *To begin then with the first, what is Faith?*

C. There is not any one word in nature which hath more significations then this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgement of the true God, in opposition to Heathenisme; sometimes the Christian Religion, in opposition to *Judaisme*; sometimes the beleeving the power of *Christ* to heale diseases; sometimes the beleeving that he is the promised *Messias*; sometimes fidelity or faithfulnesse; sometimes a resolution of conscience concerning the lawfulnesse of any thing; sometimes a reliance, affiance, or dependence on Christ, either for temporall or spirituall matters; sometimes beleeving the truth of all divine revelations; sometimes obedience to Gods commands, in the Evangelicall not Legall sense; sometimes the doctrine of the Gospel, in opposition to the law of *Moses*; sometimes 'tis an aggregate of all other graces; sometimes the condition of the second Covenant in opposition to the first; and other senses of it also there are, distinguishable by the contexture, and the matter treated of where the word is used.

S. *I shall not be so importunate, as to expect you should travell with me through every of these severals, but shall confine your trouble to that which seemes most necessary for me to know more particularly. As first, which of all these is the notion of that* Faith, *which is the*

the Theologicall grace, distinct from Hope and Charity, 1 *Cor.* 13. 13?

C. It is there the assenting to, or beleeving the whole word of God, particularly the Gospel, and in that the commands, and threats, and promises of that word: especially the promises. This you will acknowledge if you looke on *v.* 12. of that Chap. and there observe and consider, that *Vision* in the next life is the perfecting of that *Faith* in this life, or that *Faith* here is turned into *Vision* there, (as *hope* into *enjoying*) for this argues *Faith* here to be this assent to those things which here come to us by hearing, & are so beleeved by adherence, or dark ænigmaticall knowledge, but hereafter are seene or known demonstratively, or face to face. Hence it is that *Faith* is defined by the Apostle, *Heb.* 11. 1. the *ground* or foundation *of things hoped for*, the *conviction* (or being convinced, or assured) *of things which we doe not see.* The foundation on which all hope is built, (for I must first beleeve the promise before I can hope the performance of it on right grounds) and the being convinced of the truth of those things for which there is no other demonstration, but onely the word and promise of God, and yet upon that an inclination to beleeve them as assuredly, as if I had the greatest evidence in the world. ὑπόστασις. ἔλεγχος.

S. *I cannot but desire one trouble more from you in this matter, what kind of Faith was the Faith of* Abraham, *which is so spoken of in the New Testament,* Rom. 4. *Gal.* 3. Heb. 11. Jam. 2. *and seems to be meant as the patterne by which our Faith should be cut out, and upon which both he was, and we may expect to be justified?*

C. I cannot but commend the seasonablenesse of the question before I answer it, for certainly you have pitch't upon that which is the onely sure foundation and ground-work of all true knowledge and resolution in this matter, *Abraham* being the *Father of the Faithfull*, in whom that grace was most eminent, very highly commended and rewarded in the Scripture, and like whom we must be, if ever we expect to approve our selves to (or to be justified by) God.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abrahams* Faith there are mentioned in the New Testament, which were severall exercises of that grace in him, but especially two there are, by which in two trials of his

reason to the obedience of faith.

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C. Many acts of *Abrahams* Faith there are mentioned in the New Testament, which were severall exercises of that grace in him, but especially two there are, by which in two trials of his

Faith he approved himselfe to God, so farre as that God imputed them to him for righteousnesse, *i. e.* accepted of those acts of his as graciously, as if he had performed perfect unsinning obedience, had lived exactly without any slip or fall, all his life, yea and gave him the honour of being called the *friend of God.*

S. *What was the first of those acts?*

C. That which Saint *Paul* refers to *Rom.* 4. and *Gal.* 3. his beleeving the promise of God made unto him, *Gen.* 15.

S. *What was that promise?*

C. It consisted of two parts. First, that God would shield and defend, or take him into his protection, and withall reward him abundantly for all the service that he should ever perform unto him. This promise is set downe, *v.* 1. in these words, *Feare not Abraham, I am thy shield and exceeding great reward.* The summe of which is, that God will protect all those that depend and trust on him, and reward all his faithfull servants in a manner and measure inexpressibly abundant, and particularly that he would then deale so with *Abraham*, a true faithfull servant of his, and consequently that he should not feare. This promise it is not said in the text expresly that *Abraham* beleeved; but yet it is so farre implied that there is no doubt of it, for *Abrahams* question, *v.* 2. [*What wilt thou give me seeing I goe childlesse?*] is in effect a bowing and yeelding consent to the truth of this promise, and firmely depending upon it: and thereupon proceeding to a speciall particular, wherein he desired that favour of God to be made good to him, the giving him a child for his reward, whereas otherwise (having none, and so his servant being his onely heire apparent) all the wealth in the world would not be valuable to him, and thereupon as a reward of that his former faith, on the former promise God proceeds to make him that second more particular promise, which I called the second part of it.

S. *What was that?*

C. The promise that he should have an heire of his owne body, from whom should come a posterity as numerous, or rather innumerable, as the stars of heaven, (and among them at length the *Messias* in whom all the people of the world should be blessed) for that is the meaning of [*So shall thy seed be*, v. 5. and of the same words delivered by way of *Ellipsis*, *Rom.* 4. 18. *Who beleeved*

that

that he should be the father of many nations, according as had been said to him by God.] *So* (i. e. *as the stars of heaven*) *shall thy seed be.* This second part of the promise being a particular contained before under the generall of rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a son, and a numerous posterity, and the *Messias* to come from him, was a particular triall whether his former beleefe were sincere, *i.e.* whether he would trust & depend on God or no, there being little reason for him to expect a child then, having remained so long without one, & so some difficulty in so beleeving; and then it followes that in this triall he was found faithfull, *he beleeved, v.6.* (or as Saint *Paul* heightens it, *beside or beyond hope he beleeved, Rom.* 4. 18.) *and God counted it to him for righteousnesse, i.e.* tooke this for such an expression of his faithfulnesse and sincerity and true piety that he accepted him as a righteous person, upon this performance, though no doubt he had many infirmities and sinnes which he was or had been guilty of in his life, unreconcileable with perfect righteousnesse.

S. *What was the second of those acts of* Abrahams *faith?*

C. That which Saint *James* mentions *ch.*2.21. and Saint *Paul*, *Heb.*11.17. offering up his sonne *Isaac* upon the Altar. For God having made triall before of his faith, in one particular, that of beleeving his promise; makes now a new triall of it in another, that of obedience to his commands: for when God gives commands as well as promises, the one is as perfect a reason and meanes of triall of faith as the other; and to say I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the triall, is either to manifest that I have no faith at all, or else not a thorough faith, but onely for cheaper easier services, not able to hold out to all trials. Or else tha t this is but a dull liveleese habit of faith, without any vitall acts flowing from it: which yet are the things that God commandeth, and without yeelding of which in time of triall (or when occasion is offerd) the habit will not be accepted.

And this I conceive the cleareſt way of reconciling Saint *James* and Saint *Paul*, Abraham *was justified by faith*, saith Saint *Paul*, *Rom.*4. and *not by works*, *i.e.* by beleeving and depending on God for the performance of his promise, and resigning himselfe up

wholly to him to obey his precepts; or more clearely by that Faith which howsoever it was tried, whether by promises of strange incredible things, or commands of very hard duties, (killing his onely son) did constantly approve it selfe to be a true faith, & so was accepted by God, without performance of absolute unsinning obedience, much more without performance of the *Mosaicall* law, (*Abraham* then being uncircumcised) which two things, one or both, are generally by Saint *Paul* meant by works. But then saith Saint *James*, Abraham *was justified by workes, i. e.* his Faith did approve its selfe by faithfull actions, particularly by offering up his sonne, an act of the greatest fidelity, and sincerity, and obedience in the world; and if in time of triall he had not done so, he had never pass'd for the faithfull *Abraham*, had never been justified, *i. e.* approved or accepted by God, which is in effect all one with that which Saint *Paul* hath said; neither one nor the other excluding or separating faithfull actions or acts of Faith, from Faith, or the condition of justification, but absolutely requiring them as the onely things by which the man is justified; onely Saint *Paul* mentions the works of the Law, and excludes them from having any thing to doe toward justification, leaving the whole worke to Faith; and Saint *James*, dealing not with the *Jews*, but with another kinde of adversaries, hath no occasion to adde that exclusive part, but rather to prevent or cure another disease which he saw the minds of men through mistake and abuse of S^t. *Pauls* doctrine possess'd with, or subject to, (thinking that a dead habit of Faith would serve the turne, and mistaking every slight motion or formall profession (such as *bidding the poore* goe, and be rich, and *giving them nothing*, v. 16.) for that habit of faith) and in opposition to that, resolving that the Faith which in time of triall, when occasion is offered, doth not bring forth acts, is such a dead carcasse of faith that God will never be content with, to the justifying or accepting of any, or counting any man (as *Abraham*) *his friend*; for such are none, saith *Christ*, but *those which doe whatsoever he commands them.*

S. *I thanke you for this very plaine delineation of* Abrahams *Faith: be onely now pleased, to prevent any mistake of mine, to change the scene, and bring home the whole matter to my owne heart, and tell me what is that Faith which is required of me, and which alone*

alone will suffice to denominate me a child of Faithfull Abraham, *and which will be sure to be accounted to me for righteousnesse by God; and this you may please to doe onely with reflection, and in proportion to what you have already told me of* Abraham.

C. I will obey you. The faith which is now required of you, and which God will thus accept to your justification, is a cordiall sincere giving up your selfe unto God, particularly to Christ, firmely to rely on all his promises, and faithfully to obey all his commands delivered in the Gospel: which will never be accounted that sincere cordiall faith, unlesse you doe (whensoever any triall is made of you) act and perform accordingly, beleeve what Christ hath promised in the Gospel, against all spirituall or worldly temptations to the contrary, and practice what Christ commands against all the invitations of pleasure or profit, or vaine-glory to the contrary; to which purpose it is, that Christ saith, that they *cannot beleeve, which receive the praise of men*: by that one carnall motive, as an example or instance of the rest, illustrating this truth, that he that the World, or Flesh, or Devill, can cary away from the profession of, and obedience to *Christ*, is no son of the faithfull *Abraham*, no beleeving Disciple of his. For if it be said that *Abraham* was faithfull before those acts of his faith, at least before that second of them, that of obedience, being justified upon the beleeving the promise before, *Gen.* 15. and so that you may have true faith, before you produce these effects of it, at least by beleeving the promises of *Christ* you are so justified, without respect unto (or abstracting from) this obedience to his commands, I shall soone satisfie that scruple, by confessing the truth of it as farre as concern'd *Abraham*, on this ground, because *Abraham* was by God (who saw his heart) discerned to be faithfull before any of these trials, nay had formerly given evidence of it by *going out of his country* at Gods command, which was an act of great *obedience*, *Gen.* 12. 1. and *Heb.* 11. 8. And after, being tried at that time onely with a promise, he gave full credit to that, and still gave evidence of his fidelity, as fast as occasions were offered, which God, that saw no maim in him, did accept of even before he had made those other trials. And proportionably it will still hold true of you, that if your heart be sincerely given up to *Christ*, if there be in you a resolution of uni-

Λ vide p. 286.

ὑπήκουσεν ἐξελθεῖν.

forme obedience unto Christ, which the searcher of hearts sees to be sincere, and such as would hold out in time of temptation, this will be certainly accepted by God to thy justification; nay if God try thee onely with the promise, as (be it but this) that *God will give rest to all that being weary come to him*, or for temporall things, that *he will never faile thee, nor forsake thee*, if thou doe confidently depend on the truth of this without any doubting or staggering, this will be accepted by God to thy justification, without any farther acts of faith or obedience to his commands, in case, or supposing, there were no such command as yet given to thee, or no occasion of obeying it; But now thy case being in one respect distinguished from that of *Abrahams*, the whole Gospel being already revealed and proposed to thee as a summary of what thou art bound to beleeve and what to doe, (and no need of any such particular revelations of Gods will, either by way of promise or particular precept, as was to *Abraham*) the object of thy faith is already set thee, all the Affirmations, all the Promises, and all the Commands, yea and Threats of the Gospel; and all these are to be received uniformly with a cordiall faith proportioned to each of them, assent to all his affirmations, dependance on all his promises, resolution of obedience to all his commands, (even those hardest sayings of his, most unacceptable to flesh and blood) and feare and awe of his Threats, without any flattering fallacious hope of possibility to escape them. Thy faith, if it be true, must bee made up of all these parts, and not of some one or more of them; and then whensoever any tryall shall be particularly made of thee, in which kinde soever it happens to bee first, thou must expresse and evidence thy fidelity, or else this faith will not be accepted by God to thy justification, *i. e.* will not bee approved by him, or accounted for thy righteousnesse; and the same must be resolved, when and how often soever occasions shall offer themselves either of assenting or adhering, or obeying or fearing God, (*i.e.* whensoever any difficulty or other temptation interposes in any one of these) for then it is with thee as it was with *Abraham* when God tempted him, and there is no justification to be had, but upon passing faithfully, (I say not, without all sinne, all blemish, all imperfection, but without all falsenesse, faithlessnesse, hypo-

hypocrisie) honestly, sincerely through such trials. For though God may approve and justifie thy faith and thee, before or without any triall, any performance, (beholding all in the heart which men doe in the actions) yet when those trials are made, and the performance not met with, 'tis then apparent even to men and thy own soul, that thy resolutions were not before sincere, (*i. e.* thy faith true) and consequently God that saw that before those trials, cannot be thought to have justified that unsincere resolver, that dead heartlesse liveleſſe Faith. But when upon such trials God meets with his desired expected returns, he then justifies the fidelity or faith of that man, and consequently that man himselfe, who hath shewed himselfe so faithfull; and so (by the purport of the New Covenant, through the sufferings and satisfaction of Christ) he imputes not to that man the sinnes of his former, nor frailties and infirmities of his present life.

S. *You have given me a large account of my demand, and I can finde nothing wanting to my present satisfaction but the more distinct descending to the severall parts, and branches of faith, that I may more nearely looke into the severals of my duty in this matter, wherein I am so mightily concerned.*

C. I shall give you that without detaining you long, or adding much to what hath beene already said, onely by giving you the object of true faith, which is of two sorts, Either *God* himselfe, Or the *Word* of God; *God* who is beleeved in, and the *Word* of God as the rule of that Faith, or matter to be beleeved, and that *Word* entirely considered, signifying what soever I am (or may ever be) convinced to come from him, & in it (as it is now shut up, and compriz'd in the Books of Canonicall Scripture) these speciall parts which doe divide the whole Scripture between them. 1. The *Affirmations* of Scripture, whether by way of Historicall Narration, or by way of Doctrine. 2. The *Promises* of God, both in the Old and New Testament, but especially the promises of the Gospel, both such as belong to this life, and especially those that belong to another. 3. The *Commands* of God, whether the *Naturall Law* of all mankind written in our hearts by the finger of God, made up in the frame of the humane soule, and more clearely revealed both in the Decalogue and other parts of sacred writ; or whether the *Commands of Christ*, raising nature

to

to a higher pitch in the Sermon on the Mount, and superadding some positive institutions, as those of the Sacraments and Censures of the Church, in other parts of the New Testament. 4. The *Threats* of the Gospel, those terrours of the Lord set on purpose to drive and hazen us to amendment of our sinfull lives. All these put together, are the adæquate object of our Faith, which is then cordiall and such as God would accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the *Affirmations*, fiduciall reliance on the *promises*, obedientiall submission to the *Commands*, and humble feare and awe to the *Threats*.

S. *I have heard much of a* Generall, *and a* Particular *Faith, and that the* Generall *is little worth without the* Particular. *Tell me whether that be appliable to the Faith you now speake of.*

C. Being rightly understood it is.

S. *What then is the* Generall *and* Particular Faith *as it referres to the* Affirmations *of Scripture?*

C. The *Generall*, is a beleef of Gods veracity, that whatsoever is affirmed by him is infallibly true; the *Particular*, is the full giving up my assent to every particular, which I am convinced to be affirmed by God, assoon as ever I am so convinced, or have meanes sufficient offered me so to convince me, and yet more particularly the acknowledging of those truths which have speciall markes set upon them in Scripture to signifie them to be of more weight then others, as, *that God is, Heb.* 11. 6. That *Christ* is the *Messias* of the world, the acknowledging of which is said *to be life eternall, Joh.* 17. 3. The Doctrine of the Trinity, into which all are commanded to be *baptized*, and those other fundamentals of faith which al men were instructed in anciently before they were permitted to be baptized, contrived briefly into the compasse of the Apostles *Creed*, a summary of Christian faith or doctrine necessary to be beleeved.

Vid. Cyrill. Hieros. Catech.

S. *What is the* Generall *and* Particular Faith, *as it referres to the* Commands *of the Gospell?*

C. The *General* is an assent to the truth & goodness of those *Commands* in generall, as they concerne all men, that is, beleeving that *Christ* hath given such a law to all his Disciples, to all Christians, and that that law is most fit to be given by him. The *Particular* is the

the applying these *Commands* to my selfe, as the necessary and proper rule of my life, the resolving faithfull obedience to them.

S. *What is it as it referres to the* Threats?

C. The *Generall* is to beleeve that those *Threats* will be (and that it is most just they should be) executed upon al against whom they are denounced: The *Threats* under oath absolutely, non-admission into Gods rest to all disobedient provokers, *Heb.* 3. 11. the conditionall *Threats* conditionally, *i. e.* unlesse we repent, and use the meanes to avert them. The *Particular* is to resolve, that except I get out of that number, I shall certainly find my part in them.

S. *What, as it referres to the* promises?

C. The *Generall* is the beleeving the truth, infallible truth of the *Promises*, which *Promises*, (the object of that *Faith*) being generally conditionall, not absolute *Promises*, great care must be taken that the *Faith* be proportioned to the nature of the promises; As when the *Promise* of *rest* is made peculiarly to the *weary and heavy laden thus coming to Christ*, the *Generall* faith is to beleeve undoubtedly, that this rest shall be given to all that performe this condition, to all humble faithfull penitentiaries; & to beleeve that it belongs either absolutely to all, or to any but those who are so qualified, is to beleeve a lye; No piece of *Faith*, but phansie or vaine conceit, which sure will never advantage, but betray any that depends upon it. ^ vide p. 286.

S. *What then is the* Particular Faith *terminated in this conditionall* Promise?

C. Not the beleeving that the *Promise* belongs absolutely to me, (for it doth not, any longer then I am so qualified) nor the beleeving that I am so qualified, (for 1. perhaps I am not: and 2. that is no object of *faith*, no part of the *promise*, or of any other peece of Gods word) but it is made up of these three things: 1. The confident perswasion that if I faile not in my part, *Christ* will never faile in his; if I doe repent, no power of heaven, or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the promise. 2. A setting my selfe to perform the condition on which the promise is made; as when rest being promised upon condition of coming, I come upon that invitation, then this coming of mine may be called parti-

lar application; as when a picture is so designed and set, as to looke on every one that comes in at the doore, and on none else, the way to be particularly lookt on, *i. e.* to apply the eye of the picture particularly to me, is to come in at that doore. And 3. the comparing the conditionall *Promise* to my particular present estate by way of selfe-examination, and thence concluding upon sight of the condition in my selfe, that I am such a one to whom the *Promise* belongs, and shall have my part in it, if I continue and persevere. The *second* of these, if it be reall and sincere, gives me a *certainty* of the *object*, seales the *Promise* to me in heaven, which will remaine firm, though I never know of it. The *third*, if it be on right judgment of my selfe, may give me the other certainty, *i. e.* ascertain me that I am in the number of Gods children; but there being so much uncertainty whether I judge aright of my self or no, and there being no particular affirmation in Gods word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine *Faith*, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having finisht his course and persevered, Saint *Paul* could say without doubting, *henceforth there is laid up for me a crown of righteousnesse*. Which if another man be not able to say with that *assurance*, 'twill not presently be want of *Faith* in him, as long as this want of *assurance* proceeds not for any distrust of the truth of Gods promises, but only from an humble conceit of his own repentance, that 'tis not such as God requires of him. And if that place, 2 *Cor.* 13. 5. [*Know ye not that Christ Jesus is in you, except you be reprobates?*] be objected, to prove that all are Reprobates that know not that *Christ* is in them; the answer will be satisfactory, that the words rendred [in you] signifie very frequently in the Scripture, & peculiarly in a place parallel to this, *Exod.* 17. 7. *among you*, or *in your congregation*. And so the sense will be best dissolved into a question and answer, *know you not* (by the miracles and preachings, the *demonstration of the Spirit and of power*) *that Christ Jesus is among you?* (by way of interrogation, for so 'tis in the Greek, and the meaning appeares by the context to be) *Know ye not, discerne you not, your selves, that the power of the*

Certitudinem objecti.

Certitudinem subjecti.

ἐν ὑμῖν.

Gospel

Gospel a worke among you, by my Apostleship? and then by way of answer, [*Except you be reprobates*] you are obdurate insensate creatures undoubtedly unlesse you doe.

S. *You have shewed me the difference betwixt* Generall *and* Particular Faith, *and I shall not follow that matter any further, but I pray helpe me in one difficulty. We are said in Scripture to be* justified by faith; *and we heare much talk of a* justifying faith, *I pray, tell me what Faith this is, to which* Justification *is attributed.*

C. First, let me tell you that *Faith*, in whatever acceptation, is no proper efficient cause of *justification*, for such is onely God through the satisfaction of Christ, accepting our persons and our weak performances, and not imputing our sinnes: in which act nothing in us can possibly have any, so much as inferiour instrumentall, efficiency; the most that can be said is, that 'tis a condition without which God, that justifies the penitent believer, will never justifie the impenitent infidell, and therefore 'tis observable that 'tis no where said in Scripture, that *Faith justifies*, but we *are justified by Faith*, which particle [*by*] is a peculiar note of a condition, not a cause. A vide p. 286.

S. *But then what* Faith *is this which is the condition of our justification?* Sed cum genitivo.

C. That *Faith* which we shewed you was *Abrahams* Faith: or in fewer words, the receiving the whole Christ in all his offices; as my King, my Priest, my Prophet, whereby I believe the *Commands* as well as the *Promises* of the Gospel; or take the *Promises* as they are, *i. e.* as conditionall *Promises*. And this a cordiall practicall belief, a firm resolution of uniform obedience and Discipleship, *faith made perfect by workes*, Jam. 2. 22. Intimating, that without the addition of such workes, such obedience Evangelicall, it would be imperfect, unsufficient to this end, that is, to our *justification*. The same is called in a parallel phrase, *faith consummate by love*, Gal. 5. 6. (which indeed we render *working by love*, but the *Greek* and *Syriack* signifies *consummate by love*) that is, by acts of Christian Charity, and therefore in two parallel places is thus varied; in one we read in stead of it the *new Creature*, Gal. 6. 15. in another, *the keeping the Commandements of God*, 1 Cor. 7. 19. ἐνεργεμένη δι' ἀγάπης.

S. *But how then is it so often said that we are not* justified by

works *Gal.* 1. 16. and *Rom.* 3. 28 *that we are* justified by faith without the deeds of the law?

C. I have in effect already told you, and shall in a word again tell you. The word [*workes*] and *deeds of the law*, in those places signifies perfect legall obedience, or circumcision, and the like *Judaicall* out-dated Ceremonies; and [*Faith*] the Evangelicall Grace of giving up the whole heart to Christ, without any such perfect obedience, or *Judaicall* observances; and so 'tis truly said, *we are* justified *by* Faith *without them*, *i.e.* without such works, such perfect obedience: yet not excluding, but including that Evangelicall obedience, for without that *Faith is dead*, saith Saint *James*, 2. 17. and then sure not able to justifie any. And therefore you may observe in that Apostles discourse, *Jam.* 2. he affirmes that *Abraham was justified by works*, v. 21. and makes that a parallel phrase to that of the Old Testament, *Abraham beleeved God, and it was imputed to him for righteousnesse*, v. 23. where, as [*justification*] and [*imputed to him for righteousnesse*] are phrases of the same importance, so are [*workes*] and [*beleeving*] also.

S. The reason of it, I conceive, is because faith alwaies brings forth good workes, or if it doe not, it is no true Faith.

C. I am not altogether of your opinion, for I conceive it very possible for me to beleeve, and yet not to live accordingly. The truth is, that is not a *justifying Faith*, or such as even now I defined, and so no true faith in that sense, but yet it may be a *true Faith*, for so much as it is; I may truely, without all doubting beleeve the promise of mercy and salvation to the true penitent, and none else, which beleefe is very fit and proper to set me a reforming and amending, and yet 'tis possible for temptations of carnall objects to perswade me to deferre this duty, nay never to thinke fit to set my selfe to the performance of it, the present pleasures of sinne may out-weigh in my debauched choice those future spirituall joyes; nay I may see and like them, and yet for the present embrace the contrary, the will of man being a middle free faculty, not absolutely obliged to doe or choose what the understanding judgeth most honest, *i.e.* what *Reason* and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this faith get once to be radicated in the heart, to rule and reigne there, if the *Will* chooseth what *Faith* recommendeth, then it bringeth

eth forth all manner of good works; and so then 'tis the consummation of Faith by Charity and good works that God accepteth in *Christ* to justification, and not the bare aptnesse of faith to bring forth works, if those works by the fault of a rebellious infidell will not be brought forth.

S. *But is there no one peculiar act of* Faith *to which* justification *is particularly imputable?*

C. That to which *justification* is promised, is certainly the giving up of the whole soule intirely unto *Christ*, accepting his promises on his conditions, undertaking Discipleship upon *Christs* tearmes; But yet 'tis possible that some one act of *faith* may be more excellent and acceptable in the sight of God then others, as that humble act of the faithfull *servant*, that when he hath done all, acknowledges himselfe *unprofitable*, and so *excludes all glorying*, (which the Apostle makes very necessary to justification, *Rom.* 4.) expects all good from Gods free mercy in *Christ*, without any reflexion on any of his owne performances; or againe that of *full trust*, affiance, reliance, rolling ones selfe on God, depending on his all-sufficiency in the midst of all difficulties, on the fidelity of him that hath promised, when al worldly probabilities are to the contrary; but then this must be accompanied with other acts of faith, when occasion is offered for them, and with use of the meanes prescribed by *Christ*, or else reliance may prove presumption after all. And however it is, *We must adde to our faith, vertue, &c.* or else our faith may still be *dead*, liveless, *being alone*, that is, unable to stand us in any stead to the desired end.

S. *I could heare you and propose scruples to you for ever on this argument, but I desire to carry away onely so much of this subject of faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme, and therefore I shall importune you no farther about it; but yet onely vary, not end your trouble, and advance to the next Theologicall Grace, that of* Hope, *and desire your directions in that particular.*

C. This grace is subject to some mistaking, and therefore I shall desire you to marke carefully what I conceive of it. Of Hope.

S. *What is Hope?*

C. It is a patient comfortable expectation of the performance of Gods promises, belonging to this life, or a better.

S. *What is the ground of Hope?*

C. Some sure word of promise assented unto by faith.

S. *What is the object of Hope?*

C. It is made up of two things; 1. The thing *promised*, 2. The *Cause* or Author of it. 1. The thing *promised*, or the performance of that promise. Such is the Resurrection of the dead, which nature cannot help us to see any thing into, but being believed by faith, becomes the object of Hope. And 'tis observable, that seven times in the Acts of the Apostles, the word *Hope* referres to this one object, the resurrection or future state or life in another world; which in deed is the supream object of the Christian hope, and all other things but in an inferiour degree, and as they refer to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be promises of this life, as well as of another, (as that God will give us all things necessary for us, and the like) so is there a Secular Hope, or an Hope of this life, and an object of that Hope.

S. *What is that Secular Hope?*

C. A reliance on God that he will send me whatsoever is good for me.

S. *What is the object of that Hope?*

C. Good successes, good things.

S. *Am I bound to hope that all things that are good for me shall befall me?*

C. I must answer you with some caution: *First*, those promises are conditionall, *All things shall tend to good to them that love God.* If we be lovers of God, then that promise belongs to us, not else. And consequently then we are to hope it, not else; *To them feare the Lord, hope in the Lord*, saith the Psalmist.

S. *But is every true servant of God bound to hope, that God will give him all secular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him first before that promise belongs to him, and consequently before he is bound to that hope.

S. *What is that?*

C. To pray for them, for the *having and finding*, is promised to none but to them which *ask* and *seek*; yea, and to use the meanes ordinary and lawfull, which are in order to that end, as labour, and

and the like, (among which, mercifulneſſe and liberality is one, to which the promiſe of ſecular wealth is moſt frequently made, and the contrary threatned with want.)

S. *Well then, muſt the ſervant of God having prayed, and uſed theſe meanes, hope and be aſſured that that which he thus prayes for, ſhall be graunted him.*

C. Yes: either formally, or by way of æquivalence; either that, or ſomething that is better; or againe, either now, or when God ſees fitter for him: for this muſt be allowed God, to be able to chooſe for us better then we can for our ſelves, both for the thing it ſelfe, and the time of conferring it. For many times, that which we aske, would, if it ſhould be granted, be worſe for us, and perhaps tend to our deſtruction; and then God by denying the particular matter of our prayers, doth grant the generall matter of them, which alwayes is that which is beſt for us. Sometimes againe he deferes to graunt, that we may re-inforce our impreſſion, pray more ardently, and for us to be ſo exerciſed in prayer and hope, is beſt for us alſo.

S. *Are we bound then thus to expect and hope, in every thing that we pray for?*

C. Yes, we are, and the want of that is the ſinne of wavering or doubting, noted by Chriſt and his Apoſtles.

S. *Well, but you told me there was another part of the object of Hope, beſides the thing promiſed, which you called the cauſe or author of it. What is that?*

C. The perſon that is to make good this promiſe to me, which is God himſelfe. And therefore we are ſo often exhorted *to hope in the Lord, &c.* For as in the other affections, we are not onely angry at the injury, or the provoking thing done to us, but at him that did it, and we doe not onely feare paine and puniſhment, but him alſo that can inflict it on us; ſo we doe not onely hope for Heaven, or for any other good thing, but for God as the Fountaine of our bliſſe, and through whoſe mercy it is that it befalls us. This is called *hope in him*, or (as it ſhould rather be rendred) *hope on him*, 1 *Joh.* 3. 3. And this is a ſpeciall act of Chriſtian hope, to be thus unbottom'd of our ſelves, and fixed upon God with a full reliance, and truſt, and dependence on his mercy.

S. *I thank you for this direction, Give me leave to proceed. What*

be the seasons and opportunities of this Hope?

δοκιμὴ. *C.* 1. Time of tribulation, *Rom.* 5.4. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* Where the word, which we render *experience*, signifies being approved upon a triall, and the sense runs thus. Tribulation is a season and a meanes to work patience, and that patience to produce approbation, as of one that is tryed in the fire, and hath past the test; And this a means to work an Hope or expectation of reward, and that Hope will keep from being ashamed of those sufferings, and make us rather rejoyce in them, as in benigne auspicious signes that in another world there is a *reward for the righteous*, because in this life the contrary rather. So *Rom.* 12. 12. *Rejoycing in Hope*, and *patient in tribulation*, are joyned together. 2. Time of temptation, when some present delight is ready to invite to sinne, or present bitternesse to deterre from the waies of God, then the Hope of future joyes to be exchanged for that bitternesse, and to outvy and preponderate that pleasure, comes in seasonably. 3. The time of mourning for the dead, which the assured hope of a Resurrection will moderate and alleviate.

S. You told me the ground of Christian Hope was the promises. I pray, is a man to hope for nothing but that for which he hath some promise in Scripture?

C. He may perhaps lawfully hope for some things for which there is no promise, so there be nothing to the contrary; but then this is not the grace of Hope, but a good naturall assurance or confidence, which *Aristotle* observes young men to be full of, and old men not so inclined to. But if it be for any spirituall matter, it is, if it be not grounded on some promise, but presumption.

νεότης ἐλπίδος καὶ πλήρης, γήρως ἔνδεια.

S. There is no promise in Scripture for every particular mans eternall salvation, yet sure every man is bound to hope he shall be saved.

C. This is the misprision I desired to anticipate and forestall in you, and now I must be faine to cure, seeing I could not prevent it. To which purpose you must again remember, that Gods promises being the grounds of Hope, and those promises being but seldome absolute, mostwhat conditionate, the hope (if it be the Christian grace of Hope) must be proportioned and attemperate to the promise; and if it exceed that temper and proportion, it becomes a tumour and tympany of Hope. For example, that

that there shall be another state or life after the end of this, both for just and unjust, there is an absolute promise, & therefore every man may justly hope for that, though to the ungodly it be matter rather of fear then hope: but for a happy or joyfull resurrection to life, a blessed future state, there is no absolute unlimited, but conditionall limited promise, to the true penitent believer, and none else: for to all others God hath sworne, they *shall not enter into his rest*. And then he that is such, may no more hope for his part in the resurrection of the just, then for the most impossible thing: or if he do hope, that hope will stand him in no stead, will never make that true by hoping it, which was otherwise false; *The Hope of the Hypocrite shall perish*, saith *Job*, and so the carnall impenitent, his hope shall perish also; sure never be able to keep him from perishing.

S. What then is the Christian Hope in this particular?

C. It is an assurance, 1. That though my sinnes be never so great, they may be pardoned me, if the condition to obtain that pardon bee not neglected. 2. To hope chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the Christian Hope) to set industriously and piously to the performance of that condition on which the promise is made: as Saint *John* saith, *Every man that hath this hope purifies*. And 4. upon view of the sincerity of that performance of mine, to hope comfortably and chearfully for Gods performance. In briefe, the Hypocrite or unreformed sinner may have some room for Hope suppositively if he doe change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these, is the only Christian Hope. For by this you shall know a Christian Hope from all other, that he that *hath it purifies himselfe*. The Hypocrite or carnall man hopes, and is the wickeder for hoping, he fears nothing, and so discerns not the necessity of mending. The best way to reform such a man, is to rob him of his Hope, to bring him to a sense of his danger, that he may get out of it, to conduct him by the gates of Hell to a possibility of Heaven. But the Scripture Hope, the [*this Hope*,] as Saint *John* cals it, *i. e. the Hope of seeing God*, 1 *Joh.* 3. 2. being grounded on conditionall

nall promises, (and that condition being purity, *holinesse, without which no man shall see the Lord*) sets presently to performing that condition, that is, to *purifying*, according as you shall see the practice of it in Saint *Paul*, 2 *Cor.* 7. 1. *Having therefore those promises*, (what promises? conditionall promises, *c.* 6. 17.) *let us purifie our selves, &c.*

S. *But is not Despaire a sinne? and doth not that consist in not hoping for Heaven?*

C. The want of the Christian Hope is a sinfull despaire, but not the want of all kind of Hope, the thinking it impossible his sinnes should be forgiven though he should be never so truly penitent, is a sinne, but that rather of infidelity, then despaire, it being the dis-beleeving an eternall truth of Gods. A consequent of this indeed may be desperation, (as on the contrary, Hope is a consequent superstructed on faith) to wit, when he beleeves himselfe uncapable of pardon, goes on without any care or thought of reforming, such an one we vulgarly call a *desperate person*, and that sure is a most damning sin; but for him that lives an impenitent sinner, not to hope for mercy as long as he doth so, is sure no sinne superadded to his impenitence; his impenitence is a sinne, but that being supposed, his not hoping is but duty and justice; the contrary would be a greater sin and a more desperate signe. So that not every not hoping for Heaven is the sin of Despaire, but rather the peremptory contempt of the condition, which is the ground of Hope. The going on (not onely in terrours and amazement of conscience, but also) boldly, hopingly, confidently, in wilfull habits of sinne, which therefore is called desperateneſſe also, and the more bold thus, the more desperate.

S. *But what if a godly penitent man should either doubt of his salvation, or not hope at all for it?*

C. If that doubting or not hoping be only grounded in a false judgement of his own repentance and sincerity, in conceiting too meanly of himselfe, in thinking himselfe no true penitent, when he is; this will not be the sin of Despaire; no nor infidelity neither: because if he could beleeve his penitence sincere, (the want of which beleefe is not the dis-beleeving of any part of Gods word, because that saith nothing of him particularly) he would assuredly

assuredly hope; and now that onely his humility makes him so comfortlesse, there is certainly no sin in that.

S. *But what if a sinner be so overwhelmed with sorrow, as not to lay hold on the promises at all, is not this the sinne of Despaire?*

C. The triall of him will be by examining whether he *putrifie* or no, that is, whether his sorrow bring forth fruits of amendment; if so, this is not the sin of Desperation yet, he hath the Grace of Hope, which brings forth fruits of Hope, though it be clouded over with a melancholy vapour, that it be not discernible even to himselfe. But if this trouble of mind set him a sinning farther, like *Judas*, who had sorrow, but then hanged himself, this is Despaire indeed.

S. *I shall sollicite you no farther in this point, but for your prayers that God will keep me from all premature perswasion of my being in* Christ, *that he will give me that Hope that may set me a purifying, and not suffer me to goe on presumptuously or desperately in any course. Onely upon occasion of this Grace of Hope, give me leave to aske you whether he that now lives in sinne, and hopes he shall one day repent, and goe to Heaven, (this Repentance, and that Heaven, being a future good, and so the object of Hope) may be said to have the Grace of Hope, in any kind.*

C. By no means. Because God hath made no such promise that he shall repent, nor without Repentance, that any man shall have Heaven. This is a ground-work of carnall security, and no degree of the Grace of Hope.

S. *Once more: may he that hath gone on in a continued course of sinne, and at last is overtaken with Gods judgements, (and seeing Hell gates open upon him, doth grieve for his former wicked life, and upon that hopes for mercy) be conceived to be saved by that Hope?*

C. I list not to passe sentence on any particular, because I cannot throughly discern his state; only I can say in generall, I know no promise of pardon in Scripture, to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is τὴν κατὰ θεὸν, *Godly sorrow, which worketh Repentance*; which Repentance, as it is available if true, though never so late, so is seldome true, when it is late, not can well be known to be true, but by persevering fruits which require time. And though a serious purpose of amendment and true acts of Contrition, before

or without the habit, may be accepted by God to my salvation, yet in this case there is no sure judgement, whether this purpose be serious, or these acts true acts of Contrition. And so in this case, there is no foundation for his Hope: and then a groundlesse Hope, or a bare Hope without the other conditions, to which the promises belong, will never be able to save any.

Of Charity. S. *Shall we now proceed to the 3. Grace, that of Love or Charity?*

C. Most willingly: it is a precious Grace, and that which Saint *Paul* prefers before Hope and Faith.

S. *But is any Grace to be preferred before that of Faith? (I thought that had been the most necessary Gospell-grace.)*

C. It is most certain there is (Faith being taken in that Notion, which I told you, belongs to that place) because Saint *Paul* hath affirmed it, that *charity is the greatest of the three*, 1 Cor. 13. 13. And it is as sure, that no other Scripture hath contradicted this; and although very great things are said of Faith, as of the only condition of Justification and Salvation, yet, 1. This is when it is in conjunction and Charity, *Faith consummate by love*. And 2. 'Tis observable, that the most imperfect things are always the most necessary, and consequently the great necessity of Faith is no argument of its dignity in comparison of this other Grace. For indeed Faith is necessary so, as without which Charity cannot be had, but then this alone is insufficient to save any, if Charity be not added to it. Faith is the foundation, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: Charity the superstruction, which is never firmly built but when grounded in Faith, and when it is so, it is farre more excellent then its foundation. Besides, Charity is a Grace not out-dated in Heaven, as Faith and Hope are.

S. *But what is Charity?*

C. The sincere love of God, and of our neighbour for his sake.

S. *Wherein doth the love of God consist?*

C. As Love in its latitude is of two sorts, of *Friendship*, and of *Desire*, the 1. betwixt friends, the 2. betwixt lovers, the 1. a rationall, the 2. a sensitive love; so our love of God consists of two parts, 1. *Esteeming*, prizing, valuing of God. 2. *Desiring* of him.

S. *How shall I know whether I do esteem God as I ought to?*

C. If you would be esteem to doe any thing, or suffer any

thing

thing, rather then loſe his favour, rather then diſpleaſe him. *If you love me* (ſaith he) *keep my Commandements.* And therefore loving him and obeying him, love and works, (to wit, Evangelicall works) are taken for the ſame thing in Scripture.

S. *How muſt this love be qualified?*

C. The ſpeciall qualification, or rather indeed eſſentiall property of Charity, is the ſincerity of it, as that is oppoſite to hypocriſie or a double heart, or divided love, or joyning any rivall or competitor in our hearts with him. The loving God above all, and all other for his ſake, this is ſet down both by *Moſes* and *Chriſt* in theſe words; *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoule, with all thy mind, and with all thy ſtrength.* The *Heart*, as I conceive, ſignifying the Affections; The *Soule* the Will, or elective faculty; The *Mind* the Underſtanding or rationall faculty; And the *Strength* the powers of the body for action; and all foure together, making up the whole man, and the word *All*, affixt to each, not to exclude all other things from any inferiour part in my love, but onely from an equall or ſuperiour, to exclude a partiall or a halfe love.

S. *What are the motives that may ſtirre up this love in my heart?*

C. 1. The conſideration of Gods infinite *eſſence*. And 2. Of his moſt glorious *Attributes*. And 3. Of his bounteous *actions* towards us in creating, redeeming, preſerving and providing ſuch rewards for thoſe that love him.

S. *What is that other part of Love which you call the* Deſiring *of him?*

C. The actuall appetition or fixtening our affections on him, deſiring to enjoy him. 1. His Grace or ſanctifying Spirit here. And 2. The perpetuall viſion of him hereafter. The former part of this is called *hungring and thirſting after righteouſneſs*. A hatred and impatience of ſin, a deſiring to be out of that polluted condition, and to be made like unto God in holineſſe and purity, (and you may know the ſincerity of that, 1. By aſſiduity and frequency and fervency in prayer, that way of converſing and communing with God, a moſt infallible concomitant of this kind of love. 2. By loving and ſeeking the means, 1. of reſiſting ſin, and 2. of receiving, and 3. of improving of Grace; that one principall *deſire of David*, *That being to dwell in the houſe of the Lord all the dayes of his life, and to behold the fairer beauty of the Lord, and to viſit his Tem-*

ple.) The latter part of this is called by the same *David*, the *longing of the soule* after God; by Saint *Paul*, *desiring to be dissolved, and to be with Christ.*

S. *What are the motives to this kind of Love?*

C. 1. Gods *loving us first*, and dying for us, an expression of that *love* able to *constrain* and extort a reciprocation or return of love. 2. The true superlative delight even to flesh and blood, that is in sanctity, and the practice of Christian vertues beyond all that any sensuall pleasure affords, so great that when they are expresst by the Apostle in these words, [*Neither eye hath seen, nor eare heard, neither hath it entred into the heart of man to conceive what things God hath prepared for them that love him*] they are ordinarily mistaken for the description of Heaven. 3. Those joyes in the vision of God in another life, thus described by the Psalmist, *In thy presence are fulnesse of joyes, and at thy right hand pleasures for evermore.*

S. *Well, you have gone through the two parts of the love of God, And told me that the sincerity required in it, requires me to love God with all my heart. May not I then love any thing else but God?*

C. You may, but with these conditions; 1. That it be not some prohibited object, as *the world, and the things of the world; for if any man love the world, the love of the Father is not in him, 1 John* 2. 15. 2. That it be in a degree inferiour to the love of God, thus God being loved above all, other things may lawfully in a lower degree be loved also. 3. That those other things bee loved for Gods sake, and in that order that he prescribes them.

S. *But may not the outward expressions of love in many good Christians be greater to some other object, then to God? or is this incompatible with the sincerity of the love of God?*

C. Our love of God may be sincere, though it be accompanied with some frailties; now the sensitive faculty may have a sensitive love of some sensitive objects; which though it be moderated so, as not to fall into sinne either in respect of the object, or the excesse, yet through the nature of mans sense may expresse its selfe more sensitively toward that inferiour object, then toward God himselfe; and this is a piece of humane frailty, not to be wholly put off in this life. And yet for all this, the love of God may be more deeply radicated in that soule; and that will bee tried

tried by this, that if one were to be parted with, I would part with any thing rather then God. But that not to be judged, by what I could answer, if I were asked the question; nay, nor what I would resolve at a distance, but in time of temptation and actuall competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really doe. This may best be understood by that other passion of sorrow. I may weep more for the losse of a friend, then for my sins, yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may, and must our love of God be most firmly rooted, though not so passionately expresst, as through the infirmity of our flesh, and neerenesse of other objects to it, our love to them is wont to bee.

S. *Shall we proceed to the other branch of Charity, that of our Neighbour, and first, what doe you mean by the word* Neighbour?

C. Every man in the world, for so *Christ* hath extended the word, *Luke* 10. 36, 37. not onely to signifie the *Jew* in relation to the fellow *Jew*, who was the *Old Testament-Neighbour*, but to the *Samaritan*, in relation to the *Jew*, *i. e.* to him that was most hated by him, as appeares by the parable in that place.

S. *What is the love of my Neighbour?*

C. 1. The valuing him as the Image of God, one for whom *Christ* died, and one whom God hath made the proxey of his love, to receive those effects of it from us, which we cannot so well bestow on God. 2. The desiring; And 3. The endeavouring his good of all kinds.

S. *In what degree must this be done?*

C. As I desire it *should be done to my selfe.*

S. *How is that?*

C. Why, in all things to deale with other men as (if I might be my own chooser) I would wish that other men, nay God himselfe, should doe to me. This will certainly retain me within the strictest bounds of justice to all men I have to deal with, (because it is naturall to desire that all men should deal justly with me) and teach me all mercy to others both in giving, and forgivings and blessing them, because I cannot but desire that God should be thus mercifull to me.

S. *But*

S. *But will not my love of God be ſufficient (without this other love of my neighbour) to denominate me charitable?*

C. It will not, 1. Becauſe this loving my neighbour is one, nay many of the Commandements which he that loveth God muſt keep, 1 *John* 3. 23. 2. Becauſe God hath pleaſed to appoint that, as the teſt of the ſincerity of the love of God, in judging of which we might otherwiſe deceive our ſelves, and prove lyers, had we not this evidence to teſtifie the truth of our love, according to that of Saint *John*, 1 Epiſt. 4. 10. *For he that loveth not his brother, whom he hath ſeen, how can he love God whom he hath not ſeen?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother alſo, God having devolved all his right to our love, upon our brethren here, (and therefore interpreting whatſoever is done to them as done to himſelfe) not ſo as to deveſt himſelfe of it, but to accumulate it on this image here below, communicating all his claimes to it, to which claimes of God our relation to our brethren ſuperadding one more, that of acquaintance, and affinity of our humane nature, expreſt by thoſe words, [*his brother whom he hath ſeen*] it followes in all neceſſity, that he that loves not his brother, that behaves not himſelfe to all men, ſuperiours, equals, inferiours, ſtrangers, friends, enemies, *Turkes*, *Jewes*, Heathens, Heretiques, ſinners, according as the rules of Chriſtian charity, of juſtice and mercy oblige him, is not a lover of God.

S. *Is there any more that I need know concerning this grace?*

C. No more at this time. The particulars farther conſiderable will come in our rode hereafter.

Of Repentance.

S. *Your propoſed method then leads me to* Repentance *next; what is* Repentance?

C. A change of mind, or a converſion from ſinne to God. Not ſome act of change, but a laſting durable ſtate of *new life*, which I told you was called alſo *Regeneration*.

S. *But is not Regeneration an* Act of new *birth?*

Answer.

C. No, it is the *ſtate* of new *life*, (called the *New Creature*) *living a godly life*, or like ſonnes or children of God, for the Scripture phraſe, to be *regenerate* or *born again* or *from above*, is all one with being a *child of God*, that is, one who, as he hath his ſeed of new life from the Spirit of God, ſo returns him the obedi-

ence

ence of a ſon-like gracious heart, lives like a ſon in his family, and never goes from him with the *Prodigall into the farre Country.*

S. *Of what parts doth Repentance conſiſt?*

C. Not properly of any, it being nothing elſe but a change of minde or *new life*; yet there are many preparatives in the paſſage to this ſtate, every of which doth alſo in ſome meaſure accompany it where ever it is.

S. *What are thoſe preparatives then?*

C. 1. *Senſe* of ſin. 2. *Sorrow* or contrition for ſin. 3. *Confeſſion* of ſin. 4. *Diſclaiming*, forſaking, reſolving againſt ſin.

S. *Wherein doth the* Senſe of *ſin conſiſt?*

C. In diſcerning, 1. The *Odiouſneſſe*. 2. The *Danger* of it.

S. *What Odiouſneſſe?*

C. 1. How it diſpleaſeth God, and makes us odious in his ſight. 2. How it defiles and defames us, turns the *members of Chriſt to be members of an harlot.* 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein *nothing ſhall enter that defileth, Rev.*21.27.

S. *Wherein doth the* Danger *conſiſt?*

C. In bringing, 1. the curſes of this life upon us: 2. temporall death: 3. eternall plagues and torments in another world.

S. *VVhat then is a* Senſe *of theſe?*

C. 1. A conviction of the truth of theſe. 2. A ſerious conſideration and pondering of this important truth as it concerns our endleſſe weal and woe. 3. A being affected with it, ſo as to humble our ſouls in that *ſenſe*, which leades to ſorrow and contrition.

S. *VVhat is ſorrow and* contrition *for ſin?*

C. A being grieved with the conſcience of ſin, not only that we have thereby incurred ſuch danger, but alſo that we have ſo unkindly grieved and provoked ſo good a God, ſo compaſſionate a Father, ſo gracious a Redeemer, ſo bleſſed a Sanctifier.

S. *Is it not ſufficient to grieve in reſpect of the danger and damnation which ſin betrays me to? and is not ſuch grief* contrition?

C. No, it is but *attrition*, which any man living would have, when he ſaw ſuch danger near; he would be *prickt at heart*, and be ill pleaſed to ſee hell gaping upon him: and you may obſerve,

that where such present danger is the onely cause of sorrow, when that danger is over, there seldome or never follows reformation. And therefore that opinion and doctrine of the Papists, who teach that this *attrition* (or sorrow, that we shall be punished) without producing amendment of life in the sinner, yet by the *power of the Keyes, i. e.* by the absolution of the Priest, is turned into contrition, is a most ridiculous deceit of fools; for there being no promise of Scripture that such *attrition* alone, or flying from the *wrath to come*, *Matth.* 4. shall be sufficient to obtain pardon without *bringing forth fruit worthy of repentance*; the Priest that absolves any on no better grounds then those, goes beyond his commission, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot sure make him contrite, either in reality, or in Gods acceptation of him; because he hath not promised to accept any, but the *broken and contrite*; and therefore not any thing else in stead of contrition.

8. *What think you then of that sorrow and compunction, that the approach of death and terrours of the Gospel bring men to?*

C. If it be a bare sorrow and compunction, onely respecting those present terrours, and advancing no higher, then certainly it hath no promise of mercy belonging to it. But if that which begins thus, by Gods mercy allowing of time, and by his grace using these terrours for the softning of the heart, improve farther into sorrow for displeasing of God, and from thence into a reall sincere resolution to amend and forsake sin, then these superstructions have a promise of mercy belonging to them, though that foundation had not. The onely thing then in this matter to be considered, is, whether it be thus improved or no: and that no man can certainly judge of, neither Confessor nor Patient himself, but by the fruits of it, afterwards in time of temptation. For 1. the man himself may through self-love take that for godly sorrow and resolution of amendment, which is onely sorrow for his owne danger, and willingnesse to avoid that: and again, when forein temptations are out of the way, and by disease, &c. inner flames quencht in him, he may resolve against those sins which before he had liv'd in, or by way of naturall revenge, he may vow never to return to those sins which he

he hath had such experience of, for the emptinesse and damningnesse of them, and so think himselfe a compleat penitent. And 2. the sensitive expressions being oft as great for the one as the other, nay greater for danger then for sin, and from weaknesse of body, then change of minde, the Confessor may easily mistake likewise; but when God pleaseth to restore health and strength, when those present apprehensions are over, and temptations of the world and flesh return again, and perhaps some new that were not before in his rode, then if the sorrow continue as great, and the resolution as earnest, and persevere to hold out in despight of temptations to the contrary, and take not up any new sins in exchange for the old; this is a comfortable evidence, that that sorrow was *contrition*, and that resolution a sincere resolution. But if this time and means of triall being allowed, the matter prove otherwise, if the penitent return to his former jollity, and luxury, or in stead of those nauseated sins, make some other choice of a new path to hell, entertain covetousnesse in stead of prodigality, spirituall pride in stead of carnall security, envy, malice, sedition, faction, in commutation for lust, and the like: this is a demonstration that that sorrow was not *contrition*, that resolution no sincere resolution, and consequently that if that man had then died, there would not have been found any thing in him which God hath promised to accept of. But if the case be set in a third or middle way, that the Patient dye before any such triall hath beene made, either to evidence the sincerity or unsincerity, then that which remaines for us is, not to judge, but to leave him to Gods inspection, who can see without those ways of triall, and discern what it was in its self, *attrition*, or *contrition*, sincere or not sincere, whether it would have continued (or no) a thorough change of minde; and consequently will accept the will for the deed, if it be a firm and ratified will, and not else. And so in briefe, God may have mercy on him whose repentance began never so late, if he see it was sincere repentance. But in this case there is small matter of comfort to us, because there is no such way of assurance that we are ordinarily capable of, nor reason to hope that God will afford us any extraordinary; and for any man to put off his present repentance, on contemplation of a possibility that his later repentance may

ſerve the turn, is the moſt wretchleſſe preſumption in the world; and that which I am ſure hath no promiſe of mercy annexed to it.

S. *I ſhall ſatisfie my ſelfe with theſe grounds of reſolution for this matter, and conceive that any more particular difficulty will be ſalved by the application of theſe grounds to it, and ſo not object what was obvious to have done, the example of the Thief on the Croſſe which is ſo common ground of ſecurity and preſumption to carnall livers; becauſe I already diſcern reaſon to think his ſtate the ſtate of true* contrition *and* converſion, *and not onely of* attrition, *becauſe in thoſe minutes he lived on the Croſſe, he gave ſuch evidence of this in confeſſing and praying to Chriſt, when his own Diſciples had forſaken him: and beſide, Chriſt who knew his ſincerity, and will not accept the unſincere, revealed to him his acceptance of him. I ſhall therefore detain you no longer with queſtions of this nature, but proceed to enquire more particularly of* contrition.

What ſins muſt be taken in by it, or for what muſt this godly ſorrow be conceived?

C. For all kindes and ſorts of ſin. 1. For the weakneſſes, frailties, and pollutions of our nature, our proneneſſe and inclinations to ſin; for though theſe being unconſented to, are no actuall ſins, yet are they matters of true ſorrow and grief, and humiliation to a true Chriſtian, as infelicities, if not as ſins; that he is ſuch a polluted unclean creature, and ſo apt to fall into all ſin, if he be not reſtrained and prevented by Gods grace. 2. For the ſinfull acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The ſlips and relapſes of our moſt regenerate life, and the infinite frailties and infirmities that ſtill adhere to it.

S. *How can* contrition, *which you called a preparative to repentance, and ſo to regeneration, include ſorrow for the ſins of the regenerate life?*

C. I told you theſe preparatives to repentance doe alſo accompany it whereſoever it is: and in that reſpect it will be clear, that *contrition* is not one initiall act of ſorrow for ſin paſt, but alſo a current permanent ſtate of ſorrow and humiliation for ſinne preſent, and through the whole life never outdated.

S. *What now is* confeſſion *of ſin?*

C. It

C. It is of two sorts. 1. To God. 2. To Men; especially the Presbyters.

S. *What is* Confession *to God?*

C. An humble, sorrowfull, acknowledgement of sin in prayer to God. 1. By confessing that I am a sinner, who have worthily deserved his wrath. 2. By enumeration of the particular sorts of sin, of which I know my self guilty. 3. By aggravating these sins upon my self, by the circumstances and heightning accidents of them. 4. By comprizing all my unknown unconfest sinnes under some such penitentiary form, as that of *Davids*, *Who can tell how oft he offendeth? cleanse thou me from my secret faults.*

S. *How doth the necessity of this appear?*

C. Beside the practice of *David* and other holy men in Scripture, by these expresse Texts: *If we confesse our sins*, God *is faithfull and just to forgive us our sins*; and, *he that confesseth and forsaketh shall have mercy.*

S. *But why then should we confesse to men, and particularly to Presbyters?*

C. 1. Because we are commanded by S. *Jam.* 5. 16. *to confess our faults one to another*, that we may be capable of one anothers prayers. 2. Because the context there seems very probably to mean the *Presbyters* when he saith [*one to another,*] for speaking of the sick man, he bids him call the *Presbyters*, *v.* 14. and there is no intimation of any other company with him, or consequently of any other there present, that he can confesse to, but to them. 3. Because there being two parts in sin, the *guilt* and the *corruption*, the one to be *pardoned*, the other *cured*; the first being confest to God, to obtain his *pardon*, ought also, if it have been offensive and scandalous to the congregation, to be acknowledged to them, that that expression of repentance may make *satisfaction* to them for the ill example, and *avert* and deterre from sinne, whom it had *invited* to it. And for the *cure*, it will sure be very profitable to advise with others, especially the *Physitians* of the soul, how and by what means this *cure* may be wrought, how a raging sin may be subdued, occasions to it avoided, to which end alone the disclosing of the particular state is more then profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper usefull means

to a necessary end, unlesse without that help he can direct himself, which ignorant men and habituate sinners in any kind will hardly be able to doe. 4. Because this may much tend to my comfort, when another upon a strict survey and shrift of my former life, and present testification of my repentance, may upon good grounds give me absolution, and passe judgement on me, better then I can doe on my self.

S. *What is the fourth preparative to repentance?*

C. A firm *resolution*, and vow of new life. 1. An abjuring of all my former evill ways, *i. e.* both of the sins themselves, and the occasions which were wont to bring me to those sins: 2. A resigning my self up to doe the will of Christ: 3. The pitching on some particular duties of piety and charity, which were most criminously omitted before, and are most agreeable to my calling to perform.

S. *What now is the penitent state?*

C. The actuall continued performance of these resolutions, both when occasions are offered, and when temptations to the contrary.

S. *But what if those resolutions be not then performed?*

C. Then is not that to be accounted a penitent or regenerate man.

S. *But what? are no sins compatible with a regenerate estate?*

C. Yes. 1. Sins of infirmities; 2. of ignorance; and (under that head of infirmity) 3. sinnes of sudden surreption; and 4. such as by daily incursion of temptations, though constantly resisted, yet through the length of the work, & our frailty, and Satans vigilance sometimes are gained from us, all these (together with those, 5. which through levity of the matter insensibly steal from us) are by generall repentance, *i. e.* humbling our selves before God for them, begging Gods pardon in *Christ*, and labouring against them more diligently for the future, reconcilable with a regenerate estate; are spots, but those *spots of sons* though they be never totally overcome in this life: 6. some one wilfull act of deliberate sin, which we might have resisted, if it be presently retracted with *contrition* and *confession*, and reinforcing of our *resolution* and vigilance against it, and so not favoured or indulged unto, may be also reconciliable with a regenerate

nerate so far, as not wholly to *quench the Spirit* of God, to cause spirituall desertion, though it doe *grieve that Spirit*, waste the conscience, wound the soul, and provoke Gods displeasure (from which nothing but hearty repentance can deliver us) and commonly bring some temporall judgement upon us.

S. *What then are unreconciliable with a regenerate state?*

C. Whatsoever are not compatible with an honest heart, a sincere endeavour: particularly these two, *Hypocrisie* and *Custome* of any sin. *Whatsoever is born of God doth not commit sinne*, 1 *Joh.* 3. 9. (*i. e.* doth not live in sin as in a trade or course) *for his seed remaineth in him*, (there is in the regenerate a new principle or seed of life, a principle of *cognation* with God, which whilst it continues in him, is still a hazening him out of sin) *and he cannot sin in such manner, because he is born of God*: or if he do, he is no longer a child of Gods, or regenerate person, or as *Gal.* 5. 16. *Walk in the Spirit, and you shall not fulfill the lusts of the flesh*, *i. e.* these two are unreconciliable: when we say, an honest man cannot doe this, our meaning is not to affirm any naturall impossibility, that he is not able, but that he cannot think fit to doe it; the principles of honesty within him, as here the *seed of God* or new principles in him, will resist it; or if he doe it, he is no longer to be accounted an honest man.

ὁ ποιῶν ἁμαρτίαν, *non operatur peccatum.*

S. *That place in S.* Johns *Epistle hath sure great difficulty, I beseech you make it as intelligible to me as you may.*

C. I shall doe it, and that most clearly by bringing down the sense of the whole Chapter from the beginning to this place in this brief Paraphrase; doe you look upon the words in your Bible, whilest I doe it. *V.* 1. *Gods love to us is very great in that he hath accepted us Christians to be his children*, (which by the way is the reason that the *world* which *rejected Christ, rejecteth us also.*) V. 2. *And being children, though we know not exactly the future benefit which shall accrue to us by this means, yet this we know, that when this shall be revealed to us, we shall be like him, for we shall see him as he is, and that vision will assimilate us unto him.* V. 3. *And the very hope of it now hath the same power of making us pure, as he is pure.* For 1. Hope includes desire and love of the thing hoped for, which being Heaven a place of purity, the hope of Heaven must include a desire of purity, and therefore the Hea-

ven.

ven that the sensuall man desires, if he desire it for the present, is a mock-heaven; and if it be the true Heaven the state of purity, then he desires it not for the present, but hereafter when sensuall pleasures have forsaken him. And 2. the condition of Gods promises being our purification or sanctification, and the particular condition of this *seeing* God, being Holinesse, it is madnesse for us to hope any thing but upon those grounds, and therefore he that hath this hope of seeing him or being like him hereafter, labours to become like him now, in purity, (a speciall imitable quality of his.) And (*v.* 4.) *he that wants it, (i. e. every one that committeth sin) is guilty of the breach of the law, of this Evangelicall law of his; and that sin it self is that breach, upon which consequently follows the forfaiture of those promises contained in it,* (*v.* 5.) *and to that end, that we, for whom he dyed, should not thus sinne, it was without doubt that he came amongst us, and sin or any such impenitent committer of sin, is not in him,* (*v.* 6.) *For every one that remaineth in him, as a member of his, sinneth not wilfull deliberate sinnes; if any man doe so, pretend or professe, be what he will, he hath neither seen nor known* Christ, (*v.* 7.) *I pray, suffer not your selves to be deceived, Christ you know is righteous, and the way to be like him is to be righteous also, and that cannot be but by doing righteousnesse, living a constant Christian life.* (*v.* 8.) *He that doth not so, but goes on in a course of sin, is of the Devill, and by his actions expresses the stock he comes of. For 'tis the Devill that began his age with sin, and so continued it, and so sinne is his trade, his work; and this was a speciall part of the end of Christs comming, to destroy his trade, to dissolve that fabrick hee had wrought, i. e. to turn sin out of the world,* (*v.* 9.) *and therefore sure no childe of Gods, none of that superiour stock will goe on in that accursed trade, because he hath Gods seed in him,* that originall *cognation* between God and him, *Gods grace, that principle of his new birth, which gives him continuall dislikes to sin, such as* (though they doe not force or constrain him not to yeeld to Satans temptations, yet) *are sufficient to enable him to get out of those snares,* and if he be a childe of God, *of Christs making, like him that begat him in purity, &c. he cannot, he will not thus goe on in sin.* (*v.* 10.) *So that hereby you may clearly distinguish a childe of God, from a childe of the Devill, he that doth not live a righteous and charitable life,*

life, (to doe *justice, and to love mercy*, as Micah saith) *is no child of Gods, hath no relation of consanguinity to him.* I shall need proceed no farther, by this you will understand the sense of the verse to be this, and no more. *Those that are like Christ, and so Gods children, 'tis supposed that they have such a seed or principle of Grace in them, that inclines them to dislike, and enables them to resist all deliberate sins; and if they doe not make that use of that grace, sure they are not like Christ, none of his fellow-Sons of God:* a regenerate man remaining such, will not, nay morally cannot doe so; so doing is contrary to a regenerate state.

S. *I heartily thanke you for this trouble. I shall divert you by another scruple, which is this, Will not, I pray you,* the flesh, *as long as we continue in these houses of clay, be we never so regenerate,* lust against the spirit, the members warre against the mind, *and so keep us from* doing the thing that we would, *yea and* captive us to the law of sin; *and so will not this captivity, and thraldome to sinne,* so it be joyned with a contrary striving and dislike, *be reconcileable with a* regenerate *estate?*

C. Your question cannot be answered with a single Yea, or Nay, because there be severall parts in it, some to be affirmed, others to be denyed; and therefore to satisfie you, I shall answer by degrees, 1. That there is a double strife in a man, the one called a warre betwixt the *law in the members, and the law in the mind,* the other the *lusting betwixt the spirit and the flesh.* The former *betwixt the law in the members, and in the mind,* is the perswasions of sin or carnall objects on one side, and the law of God, inviting us on the other side, commanding us the contrary; and in this case, *the law,* as the Apostle saith, *being weake,* and not able of it selfe to help any man to doe what it commands him, it must needs follow, that they that have no other strength, but the bare light of the *law in the mind,* no grace of Christ to sustain them in their combats, will by their carnall appetite be led to doe those things, which the law tels them they should not; which if they doe and continue in them, this condition you will have no colour of reason to mistake for a regenerate state, 1. Because it is the state of him only that knowes *the law* (which is not able to quicken or renue) considered without the grace of *Christ*, which is necessary to a regenerate man. 2. Because this *law in the mind,*

when it is not obeyed, but despised, doth serve only to testifie against us, that we *knew our Masters will, and did it not, i. e.* that what we did, was against the dictates of our owne conscience, which sure will never help to excuse a sinne, (but rather to aggravate it) or consequently to make that Act reconciliable with a regenerate estate, which otherwise would not be so; and therefore, 2. Of this kind of composition of a man, when his minde or upper soule being instructed in its duty dislikes the sinnes he commits, and yet he continues to commit them, you may resolve, that this striving or this dislike of his mind is no excuse or Apology for his sinne, much lesse any argument of his regeneracy or good estate; but on the other side his *serving of, or captivity to the law of sin in his members, is all one with the reigning of sin in his body to fulfill the lusts thereof*, and that a sure token of an unregenerate: for of every regenerate 'tis said 1 *John* 5. 4. *that he overcometh the world*, which is quite contrary to *being sold under sin*, (a phrase referring to the *Romans* custome of selling of slaves under a spear) or to that which is said of *Ahab*, 1 *Kings* 21. 25. *that he was sold* (the Greek reading) *to doe evill*, being a *slave of sin*, or *serving with the flesh the law of sin*, and therefore you may conclude, that he, whosoever it is, *that with the mind serves the law of God, i. e.* approves of Gods command, or *consents to it, that it is good*, and yet *with the flesh, the members, serves the law of sinne*, not only commits some act of sin, but lives indulgently in it, and is thereby enslaved to it, is never to be counted of as a regenerate man, but only as one that by the law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. *But what then is the other thing you told me of, the lusting of* the spirit and flesh one against the other?

G. Those words you will find *Gal.* 5. where by the spirit is meant the *seed of grace* planted in my heart by God, as a principle of new life, or the mind and upper soule elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that supernaturall principle; and by the *flesh* is meant again the carnall appetite still remaining in the most regenerate in this life, and the *lusting of one of these against the other* is the absolute contrariety that is betwixt those two, that whatsoever

soever one likes, the other dislikes, whatsoever the one commends to the will, the other quarrelleth at.

S. *What then is the meaning of that which followes this contrariety, Gal.* 5. 17. *in these words* [so that you cannot doe the things that you would?]

C. The words in *Greek* are not [that *you cannot doe*] but [that *you doe not,*] and the sense is, either 1. That this contrariety alwayes interposes some objections to hinder or crush you from *doing the things that you would, i. e.* sometimes the *spirit* crosses you from doing the thing that your *flesh* would have done, sometimes the *flesh* crosses you from doing the thing that the *spirit* would have done. And 2. whatsoever you do, you do, first, against one *velleity* or other; And secondly, with some mixture of the contrary: Or else that this contrariety gives you trouble, that whatsoever you doe on either side, you doe it not quietly, stilly, but with a great deale of resistance and opposition of the contrary faculty. ἵνα μὴ ποιῆτε.

S. *Well then, may this* lucta, *this resistance be in a regenerate man?*

C. Undoubtedly it may, and in some degrees it will be, as long as we carry flesh about us, for the *flesh* will alwaies dislike what the *spirit* likes; but then, we must be sure that the *flesh* do not carry it against the *spirit, i. e.* doe not get the consent of the will to it, for if it doe, *lust conceives and brings forth sin,* even those *works of the flesh* mentioned, *v.* 19. for though this *lucta* be reconciliable with a regenerate state, *i.e.* that a man may be regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the *flesh* carry it from the *spirit,* to *fulfill the lusts thereof,* it seems that man *walks not in the spirit, v.* 16. and consequently is not in a regenerate state.

S. *But is every man unregenerate that doth any thing that the flesh would have?*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continuall importunity, at some time or other gained in upon us, (so they were as suddenly taken and repented of) were reconciliable with a regenerate estate; and therefore if it proceed no farther, it is

onely mixture of the flesh in our best actions, or else slips and trips, or fals suddenly recovered again; but not *carnality, or walking after the flesh.* And for these you know the remedy I prescribed you, daily prayer for pardon for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in, or habits of carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *works of the flesh*, or him that is guilty of them from being *carnall.* For it being too too possible and ordinary for the *lustings of the spirit, i. e.* spirituall motions to be resisted, it will be little advantage to any to have had these motions, unless he have obeyed them, *i. e.* unless he *walk in the spirit*, and be *led by it*: for to such onely it is that there *is no condemnation, Rom.* 8. 1.

Votum penitentiæ.

S. *I shall not detain you but with one scruple more, and that is, whether a vow or a wish that I were penitent, will not be accepted by God for repentance?*

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a farre lower degree then a vow; and therefore I must dissolve your demand into two parts; and to the first answer, that the *vow* or *resolution* to *amend*, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: Onely God that sees the heart, can judge of it before such triall, and if he find it sincere, he will accept of it. But for *the wish that I were penitent*, there is no promise in holy writ that that shall be accepted, nor appearance of reason, why he, that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents, and punishment of impenitents is once assented to as true, 'tis impossible but the minde of man should wish for the one, and have dislikes to the other, and so no vertue in that necessity. 2. Because that wishing is onely a bare, aiery, speculative act of the minde, and not a practicall of the will, which alone is punishable or rewardable. 3. Because the actions being contrary to such wishings are more accusable of deliberate sinne, and sinne against conscience; then if those motives which produced those wishes, had never been represented to the faculty.

S. *But*

S. *But are not* prayers *for the grace of repentance, (which are but a kinde of articulate wishes, put in forme of the Court, and addressed to God) accepted by God?*

C. Not so farre as to save them that goe no farther. Accepted they shall be (if rightly qualified with humility, and ardency, and perseverance, or not fainting) so farre as concernes the end immediate to them, *i.e.* God hath promised to heare them, in granting the grace prayed for, strength to convert from sinne to God, (which is the clear Gospel-promise, *How much more shall your heavenly Father give the holy Spirit to them that aske?*) and then when this grace, or strength given, is thus made use of to actuall reformation, then the promise of that other acceptance belongs to him also; and so prayer is a good meanes, and wishing a good thing too, as previous or preparative to that; and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but only to wish, and to pray that he were penitent, this person remains still impenitent, and so long the impenitents portion belongs to him, and none other; for still *he that is born of God overcommeth the world:* and he that is advanced no farther toward a victory, then to wish or to pray for it, is for that present farre enough from a Conquerour; and if for the future he adde not the sincerity of endevour to the importunity of prayer, the *Iosua's* hands held up to fight, as well as the *Moseses* to pray; the sword of *Gideon* as the sword of the Lord, little hope that such victories will be atchieved.

S. *God grant me this grace, and an heart to make use of it. But we have skipt over one particular fore-mentioned, The grace of self-deniall. And I doe not remember that you mentioned taking up of the Crosse, which in Christs prescriptions, is wont to be annexed to it. Give me leave to recall them to your memory. And first, what is meant by* Selfe-deniall? Of Selfe-deniall.

C. The abnegation or renouncing of all his own holds and interests and trusts of all that man is most apt to depend upon, that he may the more expeditely follow Christ.

S. *What are these severals that we are thus to renounce?*

C. In generall, whatsoever comes at any time in competition with Christ. In particular, the particulars whereof every man is

made up, his ſoule, his body, his eſtate, his good name.

S. *What under the firſt head, that of his* Soule?

C. 1. His reaſon, when the word of Chriſt is contradicted, or checkt by it, as in the buſineſſe of the reſurrection, and the like. I muſt deny my reaſon, and beleeve *Chriſt*, bow down the head and worſhip, captivate my underſtanding to the obedience of faith.

S. *But I have heard that God cannot doe contradictions, or make two contradictions true at once, and in one reſpect. How then can I be bound to beleeve God, when that which he ſaith contradicts reaſon?*

C. I am not glad that you have met with that ſubtelety, yet ſeeing 'tis proper to the particular we are upon, and that a branch of a practicall point, I will endevour to ſatisfie you in it. 1. By granting the truth of your rule, that to make both parts of a contradiction true, is abſolutely impoſſible, a thing which Gods infinite power and veracity makes as unfit for God to be able to do, as to lie, or ſin; becauſe it were not an exceſſe, but defect of power, to be able to doe theſe. But then, ſecondly, you muſt know what is meant by contradictions, nothing but affirmation, and negation of the ſame thing in all the ſame reſpects; as to be, and not to be; to be a man, and not a man; to be two yards long, and not two yards long; which therefore are thus abſolutely impoſſible to be done, even by divine power. But then, thirdly, that which you called reaſon's contradicting of *Chriſt*, is a very diſtant thing from this. For when reaſon ſaith one thing, and *Chriſt* the contradictory to that, reaſon doth not oblige me to beleeve reaſon; or if it doth, it bids me disbeleeve *Chriſt*, and ſo ſtill I beleeve not contradictories, which ſoever of the contradictories I beleeve; all that reaſon hath to doe in this caſe, is to judge which is likelieſt to judge of, or affirme the truth; its ſelfe, or God; wherein if it judge of its own ſide againſt God, it is very partiall and very Atheiſticall: it being very reaſonable, that God which cannot lie, ſhould be beleeved, rather then my own reaſon, which is often deceived in judging of naturall things, its onely proper object; but is quite blinde in ſupernaturall, till God be pleaſed to reveale thoſe unto it. The ſhort is, reaſon tels me, (and in that it is impoſſible it ſhould erre, eſpecially God having revealed no-

thing

thing to the contrary, it is doubtlesse that it doth not erre) that these two propositions cannot be both true, there is another life, & there is not another life; and therfore I am not bound by *Christ* to beleeve both; but it doth not tell me, that to affirm another life implies a contradiction, but onely that it is *above reason* to discern how there can be a return from a totall privation to a habit again, and some other things supposed in the Resurrection, which though nature cannot doe, and consequently naturall reason cannot tell how they are done, yet reason may acknowledge the God of nature can doe, and will doe, if he saith he will; and illuminated reason having revelation of this will of Gods, must and doth beleeve they shall be done, or else makes God a lier.

S. *What then is it to deny my* reason?

C. Whensoever my reason objects any thing to what God affirms, to resolve that God shall be true in despight of all my apparances and objections to the contrary.

S. *Is there any thing then else in the soule which I am to deny?*

C. Something there is which men are apt to over-value, and something there is thought to be, which is not, and both those must be equally renounced.

S. *What doe you meane by that something which is over-valued?*

C. Naturall strength, which is now so weakned, that it is not able to bring us to our journies end, without some addition of speciall grace of God, to prevent and assist in that work; and therefore all strength in my selfe, *i. e. all sufficiency in my selfe, as of my selfe*, I must renounce, and apply my selfe humbly in prayer for, and trust, and dependence on that speciall grace of *Christ*, to help me both *to will and to doe* whatsoever is good; and that is, to *deny my selfe*, that is, all opinion of my own abilities toward the attaining any supernaturall end.

S. *What is that other sort of things which you say is thought to be, but is not?*

C. Any righteousnesse of my own, for as for perfect unsinning righteousnesse, he that should pretend to that, *deceives himselfe, & the truth is not in him*, saith the Apostle; and for imperfect righteousnesse, such as by the help of grace this life is capable of, though that be a condition without which no man shall see God;

(be

(be either justified, or saved) yet must not that be depended on, as the cause of either, but onely the free mercy of God in Christ, not imputing of sinne; and so I am to deny my own righteousnesse, renounce all trust in that for salvation.

S. *What now doth Selfe-deniall, as it referres to the* body, *signifie?*

C. It signifies renouncing of all the unlawfull, sinfull desires of the flesh, and even lawfull liberty, and life it selfe, when they come in competition with *Christ*, so that either *Christ* must be parted with, or these. And the same is to be conceived both of estate and good name; He that *hateth not house and land*, that is, contemns them not in respect of *Christ*, will not part with any worldly hope or possession, rather then do any thing contrary to *Christs* commands, *is not worthy of me*, saith Christ; and, If *you receive the praise of men, how can you beleeve?* he that is not resolved to part with reputation, and honour, when it comes in competition with *Christ*, can never goe for a good Christian; and not onely thus, when these things come in competition with Christs service, but even absolutely taken, some kinde of self-deniall is required of us by Christ, of which the particulars are not specified by him, but referred to our voluntary performing them. We must not always doe what is lawfull to doe, but wean our selves from, and deny our selves the enjoying of many lawfull pleasures of the world, that we may have the better command over our selves, and that we may be the more vacant for Gods service, thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former excesse.

S. *This grace, by the hints you have afforded me, I discern to be a most eminent Christian vertue; the God of heaven plant it in my heart. But what doe you think needfull to adde to this, about* taking up the Crosse?

Of taking up the Crosse.

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make fit to be commanded us.

S. *What doe you meane by the* crosse, *and by* taking it up?

C. By the *crosse* I mean any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety. Any punishment which befals us either for righteousnesse sake, or not for unrighteousnesse.

S. *Wh*

S. *What mean you by* taking it up?

C. 1. Not receding from any Christian performance upon sight of that in the way, which in the parable of the sower is, *not being offended*; or scandalized, or discouraged, or falling away in time of tribulation. 2. Bearing of it patiently, chearfully, and comfortably. 3. Giving God thanks for it.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1s Because he sees it is Gods will, when 'tis actually upon him; and then he ought to be willing and joyfull, that Gods will is done. 2. Because Christ commands him to *rejoyce*, and *be exceeding glad*, Matth. 5.12. *Rejoyce and leap for joy*, Luke 6.23. *To think it all joy*, James 1.2. 3. Because it is a conforming us to the Image of the crucified Christ, to which every beloved of Gods is predestinate, *Rom.* 8.29. 4. Because it is such a sign of Gods love, that every one *that is not chastened*, is by that character markt out for a *Bastard, and no Son, Heb.* 12.8. Which though it be not set down as a duty of ours, for which we are to account; or again as a mark by which men are given to discern, whether they are children of God, or no: yet is it as an aphorisme of observation for Gods ordinary acts of providence now under the Gospel, that hee is wont to chastise those here, whom he best loves, which is a sufficient motive of joy to him, who findes himself in that good number.

S. *But is a man bound to give thanks for afflictions?*

C. Yes he is: 1. Because that is the onely spirituall Christian way of expressing to God his rejoycing. 2. Because it comes from God, and is meant by him for our good, a gift or donative of Heaven; *To you it is given, Phil.* 1.29. it is granted as a grace and vouchsafement of Gods speciall favour *to suffer* for Christ, and that grace designed, 1. To reform what is amisse. 2. To punish here, that there may be nothing of evill left for another world. 3. Because we are so commanded to *glorifie God in this behalfe*, 1 *Pet.* 4.16. and in this respect to *sanctifie the Lord God in our hearts*, 1 *Pet.* 3.15. *i. e.* to hallow or praise him for it.

S. *This is easily assented to, if it fall upon me* for righteousnesse sake, *as the Apostles* went out of the Temple rejoycing, that they were thought worthy to suffer shame for Christs name: *but what if it be not so, but onely that afflictions fall on me, I know not how?*

C. They are then not onely patiently, and thankfully to be received, but to be rejoyced in also. 1. Because of all kinde of chastening the Apostle pronounceth, that, *though for the present it seemeth not joyous, but grievous; yet afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which be exercised thereby, Heb.*12.11. 2. Because there is *somewhat behinde of the sufferings of Christ, to be filled up in our flesh, Col.* 1. 24. *i. e.* some Reliques of that bitter passion-cup of his for us to drink. 3. Because it is such an expression of a curse to *have our reward*, and with *Dives, all our good things in this life*, and that an ominous sign that there is nothing left to be rewarded in another life.

S. *What then is to be thought of them, who to get the crosse off from their own shoulders, and to put it on other mens, will venture on things most contrary to peace, and shake the quiet, perhaps the foundations of a Kingdome?*

C. I will say no more (and I can scarcely say worse) then that they are *enemies to the crosse of Christ*, a very ill and sad spectacle among Christians; and that there is nothing more unreasonable then to pretend Christianity for the doing this, which is so perfectly contrary to it.

S. *You have now past through all Christian graces at the first designed for consideration. I shall put you in minde of the next thing whereof you made your self my debtor*, the difference *of*, *and* dependance *between* Justification *and* Sanctification, *wherein first you will please to give me the notion of the single terms. And first, what is* Justification?

Sect. IV. *of Justification.*

C. It is Gods accepting our persons, and not imputing our sins, his covering, or pardoning our iniquities, his being so reconciled unto us sinners, that he determines not to punish us eternally.

S. *What is the cause of that?*

C. Gods free mercy unto us in Christ, revealed in the new Covenant.

S. *What in us is the* Instrumentall cause *of it?*

C. As an *Instrument* is logically and properly taken, and signifies an inferiour, lesse principall, efficient cause, so nothing in us can have any thing to doe (*i.e.* any kinde of physicall efficiency) in this work; neither is it imaginable it should, it being

wor

work of Gods upon us, without us, concerning us, but not within us at all. And, if you mark, *Justification* being in plain terms but the accepting our persons and pardoning of sins, it would be very improper and harsh to affirm, that our works, our any thing, even our *faith* it self, should accept our persons, or pardon our sins, though in never so inferiour a notion; which yet they must, if they were *instrumentall* in our *Justification*. 'Tis true indeed, those necessary qualifications, which the Gospel requires in us, are *conditions* or *morall instruments*, without which we shall not be justified; but those are not properly called *instruments* or *causes*.

S. *What are those qualifications?*

C. Faith, repentance, firm purpose of a new life, and the rest of those graces, upon which in the Gospel pardon is promised the Christian; all comprizable in the *new creature*, *conversion*, *regeneration*, *&c.*

S. *Are these required in us, so as without them, we cannot be* justified? *How then are we justified by the* free grace of God?

C. Yes, these two are very reconciliable, for there is no merit in our Faith or Repentance, or any poor weak grace of ours to deserve Gods favour to our persons or pardon of what sinnes are past, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon and accept us on such poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. *What now is* Sanctification?

C. The word may note either a *gift* of Gods, his giving of grace to prevent, and sanctifie us; or a *duty* of ours, our having, *i. e.* making use of that grace; and both these considered together, either as an *Act*, or as a *State*. *Of Sanctification.*

S. *What is it as it signifies an* Act?

C. The infusion of holinesse in our hearts, or of some degrees of holinesse, and parallel to that, the receiving and obeying the good motions of Gods sanctifying Spirit, and laying them up to fructifie in an honest heart; the turning of a soul to God, or the first beginning of new life.

S. *What is it as it signifies a* State?

C. The living a new, a holy, a gracious life, in obedience to

the good grace of God, and daily improving and growing, and at last persevering and dying in it.

S. *What now is the dependence between* Justification *and* Sanctification?

C. This, that the first part of *Sanctification*, the beginning of new life, must bee first had before God pardons or justifies any; then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and assists him for that *state of sanctification*, wherein if he makes good use of that grace, he then continues to enjoy this favour and *Justification*; but if he perform not his vow, proceed not in Christian holy life, but relapse into *wasting acts* or *habits* of sinne, then God chargeth again all his former sins upon him, and those present iniquities of his, and in them, if he return not again, he shall dye, as appears by *Ezek.* 18. 24. *If the righteous* (*i. e.* the sanctified and justified person) *depart from his righteousnesse, and committeth iniquity; in his sin, that he hath sinned, he shall dye:* and by the parable of the King, *Mat.* 18. where he that had the debt pardoned him freely by his Lord, yet, for exacting over-severely from his fellow servant, is again unpardoned and cast into prison, delivered to the tormentors, *till he should pay all that was due unto him*, *v.* 34. which parable Christ applies to our present business, *v.* 35. *So likewise shall my heavenly Father doe also unto you.*

S. *But is not a man* justified *before he is* sanctified; *and if he be, how then can his* Justification *depend on his* Sanctification?

C. If he were *justified* before he were *sanctified* in any kinde, then would your reasoning hold; for sure by the same reason that *justification* might be begun before repentance or resolution of new life, or conversion to God; it might also be continued to him that repented not, or that returned to his evill way: and therefore without all doubt this kind of *Sanctification* is precedent in order of nature to *Justification*, *i. e.* I must first beleeve, repent, and return, (all which together is that faith which is required as the condition of our being *justified*, a receiving of the whole Christ, a cordiall assent to his commands, as well as promises, a giving up the heart to him, a resolution of obedience, a pronenesse or readinesse to obey him, the thing without which

faith

(saith an ancient Writer) Christ can doe none of his miracles upon our souls, any more then he could his mighty works among his unbeleeving country-men) before God will pardon: (though indeed in respect of time there is no sensible priority, but Gods pardon and our change goe together, *at what time soever we repent, or convert sincerely, God will have mercy, i. e. justifie.*) A further proof of this, if it be needfull, you may take from the author to the *Hebrews*, *c.*10. where having said, *v.*14. that *Christ by his own suffering perfected for ever them that are sanctified*, intimating that they must be *sanctified* before he perfect them, he addeth a proof by which these two things are cleared. First, that to *perfect* there, signifies to forgive sins or to *justifie*. Secondly, that this doctrine of the priority of *sanctification* is agreeable to the description of the second Covenant, *Jer.* 31. 33. That by *perfecting* he means *justifying* or pardoning of sins, 'tis apparent by *v.* 17. *Their sins and iniquities will I remember no more*; which must needs be acknowledged to be that part of the testimony that belongs to that part of the proposition to be proved by it [τετελείωκεν εἰς τὸ προσηνεκὲς, *he hath perfected for ever*] (the former part of the testimony belongs to the latter part of the proposition, as being an expression of sanctification) which may further thus appear; to *perfect*, in this Author, signifies to *consecrate to Priesthood* (*c.*2.10.5.9. & 7.28.) that, being applyed to us, is a phrase to note *boldnesse* or liberty to *enter* into the Holies, *v.* 19. that again to pray confidently to God, which *v.* 18. is set to denote *pardon of sinne, and washing our hearts from an evill conscience, i.e.* from guilt of sin, *v.* 22. Which being premised, the second thing most necessarily follows, that in *Jeremy* 31. 33. the tenure of the Covenant sets *Sanctification* before *Justication*; for, saith the Apostle, προείρηκε, he *first said, I will put my law into their hearts, and put or write them in their thoughts, or mindes*, and then μετὰ, *after* the saying of that καὶ, *Also I wil no more remember their sins, nor their offences.* Many other Scripture evidences might be added to this matter, if it were needfull. As for those that make *Justification* to be before *Sanctification*, I hope and conceive they mean by *sanctification* that sanctified *state*, the actuall performance and practice of our vows of new life, and our growth in grace, and by our *Justification* that

τὸ ἐπιτήδειον τῆς ὑπακοῆς. Jobius *ap.* Phot. *bib.*

first act of pardon; and then they say true; but if they mean that our sins are pardoned before we convert to God, and resolve new life, and that the first grace enabling to doe these, is a consequent of Gods having pardoned our sinnes; this is a mistake which in effect excludes *justification* by faith, which is that first grace of receiving of Christ and resigning our hearts up to him, and must be in order of nature precedent to our *justification*, or else can neither be condition, nor instrument of it; and besides, this is apt to have an ill influence on practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend, *He that forsaketh, i. e.* in hearty sincere resolution, abandons the sins of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking; so that the *justification* is still commensurate to the *sanctification*, an act of *justification* upon an act of *sanctification*, or a resolution of new life, and a continuance of *justification* upon continuance of the sanctified estate.

S. *But is not God first reconciled unto us, before he gives us any grace to sanctifie us?*

C. So far reconciled he is, as to give us grace, and so far as to make *conditionall promises* of salvation, but not so as to give pardon or justifie actually; for you know, *whom God justifies, those he glorifies, i. e.* if they passe out of this life in a *justified state*, they are certainly glorified, but you cannot imagine, that God will *glorifie* any who is not yet *sanctified*: for *without holinesse no man shall see the Lord.* And therefore you will easily conclude, that God *justifies* none, who are *unsanctified*; for if he did, then supposing the person to dye in that instant, it must follow, either that the *unsanctified* man is *glorified*, or the *justified* is not *glorified*. Any thing else God may do to the *unsanctified* man, but either *save* him, or doe somewhat on which *saving* infallibly follows; and therefore give him grace he may, but till that grace be received and treasured up in an honest heart, he will never be throughly reconciled to him, *i. e. justifie* or *save*.

Gods method in saving a sinner.

S. *I pray then from these premises set me down the order or method used by God in the saving of a sinner.*

C.

C. I will. It is this. 1. God gives his Son to dye for him, and satisfie for his sins; so that, though he be a sinner, yet on condition of a new life he may be saved. Then 2. in that death of Christ, he strikes with him a *New Covenant*, a Covenant of mercy and grace. Then 3. according to that Covenant he sends his Spirit, and by the word and that annexed to it he cals the sinner powerfully to repentance; If he answer to that call, and awake, and arise, make his sincere faithfull resolutions of new life; God then 4. justifies, accepts his person, and pardons his sins past: Then 5. gives him more grace, assists him to *doe*, (as before he enabled to *will*) to perform his good resolutions. Then 6. upon continuance in that state, in those performances till the houre of death, he gives to him, as to a faithfull servant, a *crown of life*.

S. *The good Lord be thus mercifull to me a sinner. I blesse God, and give you many thanks for these directions, and shall be well pleased to continue you my debtor for the other particular you promised me, till some further time of leisure, and so intermit your trouble a while.*

Lect. II.

Sect. I. *Of Christs Sermon in the Mount.*

THe benefit I reaped by your last discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behinde, the consideration of Christs Sermon in the Mount. *Which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men in the World for the practice of vertue; But I pray, why did Christ when he preacht it, leave the multitude below, and goe up to a* Mount, *accompanied with none but Disciples?*

C. That he went up *to the Mount*, was to intimate the matter of this Sermon to be the Christian law, as you know the Jewish law was delivered in a *Mount*, that of *Sinai*. And that hee would have no auditours, but Disciples, it was, 1. Because the multitude followed him not for doctrines, but for cures: *chap.* 4. 24, 25. and therefore were not fit auditors of precepts. 2. Because

cause these precepts were of an elevated nature, above all that ever any Law-giver gave before; and therefore were to be dispensed only to choice auditors. 3. Because the heights and mysteries of Christianity are not wont to be abruptly dispensed, but by degrees, to them that have formerly made some progresse, (at least have delivered themselves up to Christs Lectures, entred into his School) *i.e.* to his Disciples.

S. *What then? are none but* Disciples *the men to whom this Sermon belongs? and if so, will it not thence follow that the commands contained in it, shall oblige onely the* successors *of those Disciples, the* Ministers *of the Gospel, and so all others be freed from that severity?*

C. That it was given onely to Disciples then, it may be acknowledged; but that will be of latitude enough to contain all Christians; for to be a *Disciple of Christ*, is no more then so; for you know Christ first called Disciples, and they followed him some time, before he sent them out, or gave them commission to preach, &c. *i.e.* before he gave them the dignity of *Apostles*, of which as onely the Ministers of the Gospel are their successours, so in Discipleship all Christian professours. And therefore you must resolve now once for all, that what is in this Sermon said to Disciples, all Christians are concern'd in indifferently; it is command and obligatory to all that follow him.

S. *You have engaged me then to think my self concern'd so nearly in it, as not to have patience to be longer ignorant of this my duty.*

Of the Beatitudes.

Will you please then to enter upon the substance of the Sermon, wherein I can direct my self so farre, as to discern the eight Beatitudes *to be the first part. I pray how farre am I concern'd in them?*

C. So farre as that you may resolve your self obliged to the beleef: 1. That you are no farther a Christian, then you have in you every one of those graces, to which the *blessednesse* is there affixed. 2. That every one of those graces hath matter of present *blessednesse* in it: the word *blessed* in the front denoting a *present* condition, abstracted from that which afterwards expects them. 3. That there is assurance of future *blessednesse* to all those that have attained to those severall graces.

S. *I shall remember these three directions, and call upon you for exemplifying*

exemplifie them in the particulars as they come to our hands: and therefore, first, I pray give me the first of these graces, what it is.

C. *Poverty of spirit.*

Of poverty of spirit.

S. *What is meant by that?*

C. It may possibly signifie a *preparation* of minde or *spirit* to part with all worldly wealth, a contentednesse to live poore and bare in this world; but I rather conceive it signifies a lowly opinion of ones selfe, a thinking my self the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that *spirituall* pride of the Church of *Laodicea*, *Rev.* 3. 17. which said she was *rich*, and *encreased with goods, and had need of nothing*; not knowing that she was *wretched*, and *miserable*, and *poore*, and *blinde*, and *naked*. This is that infant *child-temper* that Christ prescribes, so absolutely necessary to a Christian, *Mat.* 18. 4. and *c.* 19. 14. and that in respect of the *humility* of such, *c.* 18. 4. and the *littlenesse*, *Luke* 9. 48. *i.e.* being in our own conceit (which I conceive is meant there, by the phrase [*in spirit*] (the least, and lowest, and meanest, and (as *children*) most impotent unsufficient of all creatures.

S. *What now is the* present *blessednesse of such?*

C. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst men, where ever 'tis met with; whereas on the other side, pride goes hated, and cursed, and abomined by all; drives away servants, friends, and all but flatterers. 2. In that this is a seed-plat of all vertue, especially Christian, which thrives best, when 'tis rooted deep, *i.e.* in the humble lowly heart. 3. Because it hath the promise of grace, [*God giveth grace to the humble,*] but on the contrary, *resisteth the proud.*

S. *What assurance of future* blessednesse *is there to those that have this grace?*

C. It is expresst in these words, [*for theirs, or of them is the Kingdome of Heaven*] which, I conceive, signifies primarily, that Christs Kingdome of grace, the true Christian Church, is made up peculiarly of such, as in the answer of Christ to *John*, *Mat.* 11. 5. a way of assuring him that he was the Christ; 'tis in the close, the *poore are Evangelized*, or wrought on by the preaching of the Gospel; and as *Mat.* 18. 4. *He that shall humble himselfe as the childe, the same shall be greatest in the Kingdome of Heaven, i.e.* a

αὐτῶν.

πτωχοὶ εὐαγγελίζονται.

τῶν τοιούτων. prime Christian or Disciple of Christ; and c. 19. 14. for *of such* (which is a like phrase parallel to [*of them*] here) *is the Kingdome of Heaven, i.e.* the Church, into which he therefore commands them to be permitted to enter by baptisme, and chides his Disciples for forbidding them. Thus is the *Kingdome of Heaven* to be interpreted in Scripture in divers places of the New Testament, which you will be able to observe when you reade with care.

S. *But how doth this belong to future blessednesse?*

C. Thus, that this Kingdome of *Grace* here, is but an inchoation of that of *Glory* hereafter; and he that lives here the life of an humble Christian, shall there be sure to reign the life of a victorious Saint.

Of Mourning. S. *What is* Mourning?

C. Contrition, or godly sorrow conceived upon the sense of our *wants* and *sins*.

S. *What* wants *doe you meane?*

C. Spirituall *wants*, 1. Of originall immaculate righteousnesse, and holinesse, and purity. 2. Of strength and sufficiency to do the duty which we ought to God our Creatour, Christ our Redeemer, and the Spirit our Sanctifier.

S. *What* sinnes *doe you meane?*

C. 1. Our originall depravednesse, and proneness of our carnall part to all evill. 2. The actuall and habituall sinnes of our unregenerate; And 3. the many slips and fals of our most regenerate life.

S. *What is the present felicity of these* Mourners?

C. That which results from the sense of this blessed temper, there being no condition of soule more wretched, then that of the sensleſse obdurate sinner, that being a kind of numnesse, and lethargy, and death of soule; and contrariwise, this feeling, and sensibleness, and sorrow for sinne, the most vitall quality, (as it is said of feeling, that it is the *sense of life*;) an argument that we have some life in us, and so true matter of joy to all that finde it in themselves. And therefore it was very well said of a Father: *Let a Christian man grieve, and then rejoyce that he doth so.* Besides, the *mourning* soule is like the watered earth, like to prove the more fruitfull by that means.

Doleat homo Christianus, & de dolore gaudeat.

S. *What is the assurance of* future *felicity that belongs to the* mourner?

C. Th

C. Tis set down in these words, [*for they shall be comforted*] Christ who hereafter gives, now makes promise of comfort to such, the *reaping in joy* belongs peculiarly to them that *sow in teares, and godly sorrow worketh repentance to salvation*, when all other worketh death: And besides, this assurance ariseth from the very nature of *comfort* and refreshment, (by which the joyes of heaven are expresst) of which none are capable but the sad disconsolate *mourners:* nor indeed is heaven, the vision of God, and revelation of his favour, matter of so much blisse, as when it comes to those that wanted comfort, and when it wipes away all teares from their eyes, who went mourning (*all the day*) all their life long.

S. What is Meeknesse? Of Meeknesse.

C. A softnesse, and mildnesse, and quietnesse of spirit, expressing it selfe in many passages of our life. 1. In relation to God, and then it is a ready willing submission to his will, whether to *beleeve* what he affirms, be it never so much above my reason; (*the captivation of the understanding to the obedience of faith*) or to doe what he commands, and then 'tis *obedience*; or to endure what he sees fit to lay upon us, and then 'tis *patience*, chearfulfulnesse in affliction, contentednesse with our lot whatsoever it is, (contrary to all murmuring and repining, and *enmity to the crosse*, and all restlesse unsatisfiednesse) the being dumb or silent to the Lord, *Psal.* 37.7. and resolving with old *Eli*, *It is the Lord, let him doe what seemeth him good.* All which, *faith, obedience, patience*, though they be vertues of themselves distinct from meeknesse, strictly taken, may yet be very fitly reduced to that head, in as much as meeknesse moderates that wrath, which would by consequence destroy them. 2. In relation to men, whether Superiours, Equals, or Inferiours. If they be our *Superiours*, then 'tis modesty, and humility, and reverence to all such in generall, (at least reductively, meeknesse being an adjunct and help to those vertues, removing that which would hinder them) but if withall they be our lawfull *Magistrates*, then our *meeknesse* consists in *obedience, active* or *passive*, acting all their legall commands, and submitting (so farre at least, as not to make violent resistance) to the punishments which they shall inflict upon us, when wee disobey their illegall, in *quietnesse of spirit*, and not being *given*

to changes; the direct contrary to all *speaking evill* of dignities.

S. *Wherein doth* meekneſſe *towards our* Equals *conſiſt?*

C. Thoſe may be our *friends*, or our *enemies*, or of a middle nature. If they be our *friends*, then *meekneſſe* conſiſts, 1. In the not provoking them, for *the wrath of man worketh not the will of God, Jam.* 1. 2. Bearing with their infirmities. 3. In kinde, mild, diſcreet reproofe of them; and 4. In patience and thankfulneſſe for the like from them again. 5. In *ſubmitting one to another in love, every one thinking another better then himſelfe.*

S. *But what if they be our* Enemies?

C. Then it is the meek mans part to *love, to doe good, and bleſſe and pray* for them, in no wiſe *to recompence evill with evill*, injury with injury, contumely with contumely, in no wiſe to *avenge our ſelves, but to overcome evill with good.*

S. *What if they be neither our friends, nor foes?*

C. Then meekneſſe conſiſts in humble, civill, modeſt behaviour towards them, neither ſtriving and contending for trifles, or treſpaſſes, or contumelies, nor moleſting with vexatious ſuits, nor breaking out into cauſleſſe anger, *proud wrath*, as *Solomon* calls it, rage or fury, nor doing ought that may provoke them to the like.

S. *But there is yet another notion of my Equals conſiderable, thoſe to whom I have done injury, what is* meekneſſe *toward them?*

C. It conſiſts in acknowledging the fault, and readineſſe to make ſatisfaction, in going and deſiring to be reconciled to ſuch a brother, and willing ſubmitting to all honeſt means tending to that end.

S. *What is the duty of meekneſſe toward* Inferiours?

C. Condeſcending, kindneſſe, lovingneſſe, neither oppreſſing nor tyrannizing, nor uſing imperiouſneſſe, nor taking the rod when it may be ſpared, nor *provoking to wrath, Servants, Subjects or Children.*

S. *Is there any other branch of* meekneſſe *which my queſtions have not put you in minde of, to communicate to me?*

C. There is one branch of it ſcarce toucht yet, the *meekneſſe* of our *underſtandings* in ſubmitting our opinions to thoſe that are placed over us by God; which though it be in ſtrict ſpeaking the vertue of humility and obedience, and not the formall elicite act of

In Page 76. line 1. after *evill of dignities*, adde, *but especially to sedition and taking up of Armes against them: which of what sort soever it be, though we me flatter our selves that we are only on the defensive part, will bring upon us condemnation*, Rom. 13. 2. *for although it be naturally Lawfull to defend my life from him that would unjustly take it away from me, yet if it be the lawfull supreme Magistrate that attempts it, I must not defend my selfe by assaulting of him, for that is not to defend only, but to offend; and God forbid, that though it were to save my owne life, I should lift up my hand against the Lords Anointed. It is true, Defensive Warres may be possibly lawfull at some time, when Offensive are not; but of Subjects against their Soveraigne neither can, because if it be Warre, it will come under the phrase* Resisting the power, Rom. 13. *and so be damnable, and quite contrary to the meekenesse here; and farther, to all such oathes which in every Kingdome are taken by the Subjects, to the supreame power, of Allegeance, &c.*

of *meekneſſe*; yet *meekneſſe* being ordinarily, and ſometimes neceſſarily annexed to theſe acts of thoſe vertues, I ſhall place them reductively under *meekneſſe*.

S. *What muſt this* meekneſſe *of our underſtandings be?*

C. The proper'ſt rules for the defining it, will be theſe. 1. That where, in any matter of doctrine, the plain word of God interpoſes it ſelfe, there we muſt moſt readily yeeld, without demurs or reſiſtance. But 2. If it be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among us, the definitions of the Church wherein we live, muſt carry it, ſo farre as to require our yeelding and ſubmiſſion; and with that Church which is to define it (if it come in lawfull aſſembly to be debated) the tradition of the Univerſall, or opinion of the Primitive Church, is to prevaile, at leaſt to be hearkned to with great reverence in that debate; and that which the greater part of ſuch a lawfull aſſembly ſhall judge to be moſt agreeable to ſuch rule, or (in caſe there is no light to be fetcht from thence, then) that which they ſhall of themſelves according to the wiſdome given them by God, agree upon to be moſt convenient, ſhall be of force to obliege all inferiours. 1. Not to expreſſe diſſent. 2. To obedience. But 3. If Scripture be pretended for one party in the debate, and the queſtion be concerning the interpretation of that Scripture, and no light from the Scripture it ſelf, either by ſurveying the context, or comparing of other places, be to be had for the clearing it, then again the judgement of the univerſall or my particular Church, is to be of great weight with me; ſo farre, as if it command, to inhibit my venting my own opinion either publickly, or privately, with deſigne to gain Proſelytes; or if all liberty be abſolutely left to all in that particular, then meekneſſe requires me to enjoy my opinion, ſo as that I judge not any other contrary-minded.

S. *But what if there be on both ſides great probabilities, but no demonſtration from Chriſtian principles, or interpoſing of the Church, which way will my* meekneſſe *then direct me to propend?*

C. That which muſt then direct me is my own conſcience, to take to that which ſeems to me moſt probable, and in that my *meekneſſe* hath nothing to doe, nor can it obliege me to beleeve that which I am convinced is not true, nor to diſ-beleeve that

which I am convinced is true: but yet before I am thus convinced, my *meekneſſe* will give mee its directions not to relie too overweeningly on my own judgement, but to compare my ſelfe with other men, my equals, but eſpecially my ſuperiours, and to have great jealouſies of any my own ſingular opinions, which being repreſented to others as judicious as my ſelfe, together with the reaſons that have perſwaded me to them, doe not to them prove perſwaſive; nay, after I am convinced, my *meekneſſe* may again move me to hearken to other reaſons, that other men judge more prevailing, and if occaſion be, to reverſe my former judgement thus paſt upon that matter; it being very reaſonable for me (though not to believe what I am not convinced of, yet) to conceive it poſſible for me not to ſee thoſe grounds of conviction which another ſees, and ſo to be really miſtaken, though I think I am not; and then what is thus reaſonable to be concluded poſſible, my *meekneſſe* will bid me conclude poſſible, and having done that, adviſe me to chooſe the ſafer part, and reſolve rather to offend and erre by too much flexibility, then too much perverſeneſſe; by meekneſſe, then by ſelf-love.

S. *What is the* preſent *felicity of the meek man?*

C. 1. The very poſſeſſion of that grace being of all others moſt delightfull and comfortable, both as that that adorns us and ſets us out beautifull and lovely in the eyes of others, (and is therefore called the *ornament of a meek, and quiet ſpirit*, 1 *Pet.* 3. 4.) and as that that affords us moſt matter of inward comfort: As for example, that part of *meekneſſe* which is oppoſed to revenge, and conſiſts in bearing, and not retributing of injuries, this to a ſpiritual minded man is matter of infinite delight. 1. In conquering that mad, wilde, deviliſh paſſion of revenge; getting victory over ones ſelfe, which is the greateſt act of valour, the thought of which is conſequently moſt delightfull. 2. In conquering the enemy, of which there is no ſuch way, as the *ſoft anſwer*, which, ſaith the Wiſe man, *turneth away wrath*; and feeding the hungry enemy, which, ſaith S. *Paul*, is the *heaping live coals upon his head*; and that the way that Metalliſts uſe to melt thoſe things that will not be wrought on by putting of fire under them, which he expreſſes by *overcomming evill with good*. 3. In conquering or out-ſtripping all the Jewiſh and Heathen world, which had ne-

ver

ver attained to this skill of *loving of enemies*, which is onely taught Christians by Christ. The honour of this must needs be a most pleasant thing. 2. It is matter of *present felicity* to us, in respect of the tranquillity and quiet it gains us here, within our own breasts, a calm from those storms that pride, and anger, and revenge, are wont to raise in us. And 3. In respect of the quiet peaceable living with others, without strife, and debate, without punishments, and executions, that are the portion of the seditious, turbulent disobedient spirits. Which is the meaning undoubtedly of the promise in the Psalmist, the *meek shall inherit the earth, i. e.* shall generally have the richest portion of the good things of this life; from whence this place in the Gospel being taken, though it may be accommodated to a spirituall sense, by interpreting the earth for the *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Testament called the *earth*; and so then the promise of inheriting the earth, will be all one with that annexed to the fifth Commandement, *that thy dayes may be long in the land which the Lord thy God giveth thee*; *i. e.* a prosperous long life here is ordinarily the meek mans portion, which he that shall compare and observe the ordinary dispensations of Gods providence, shall finde to bee most remarkably true, especially if compared with the contrary fate of turbulent seditious persons.

ἡ γῆ.

S. *But if this reward belong to the* meek *in this life, what assurance of future felicity can hee have, there being no other promise to him here, but that he shall* inherit the earth?

C. The temporall reward can no wayes deprive him of the eternall; but as the temporall *Canaan* was to the Jew, a type, and to them that obeyed, a pledge of the eternall, so the earth here a reall inheritance below, and a pawn of another above; and this is the *meek* mans advantage above many other duties, a double *Canaan* is thought little enough for him, the same felicity in a manner attending him, which we beleeve of *Adam*, if he had not fallen, a life in Paradise, and from thence a transplantation to Heaven. The like we reade of them that part with any thing dear to them for Christs sake, or in obedience to Christs command, (which I conceive belongs especially to the liberall minded man) he shall have *a hundred fold more in this life, and in the world to come*,

come, everlasting life; and unlesse it be here to the meek (or to godlinesse in generall, 1 *Tim.* 4.8.) we meet not with any other temporall promise in the New Testament: which may therefore be resolved very well to be parallel to that other, not onely in the hundred fold, or inheritance in this life, but in that other also of another life. Besides, other places of Scripture there are that intimate the future reward of the *meek*, as where it is said to be *in the sight of God of great price*; and that *if we learn of Christ to be meek, we shall finde rest to our soules*; and even here the *blessednesse* in the front, noting present blessednesse, cannot rightly doe so, if there were no future reward also belonging to it, it being a curse, no blessing, to have our *good things* with *Dives*, or with the Hypocrite, our *reward in this life*, and none to expect behinde in another.

S. *What then is the fourth grace?*

Of hungring and thirsting after righteousnesse.

C. Hungring and thirsting after righteousnesse.

S. *What is that? And* 1. *what is meant by* righteousnesse?

C. It is of two sorts. 1^s. *Inherent*, and then *Imputed*; the *inherent*, imperfect, proportioned to our state, consisting in the mortifying of sinnes and lusts, and some degrees of holy new life: the *imputed*, is Christs righteousnesse accepted as ours, which is in plain words, the pardon of our sinnes, and acceptation of our persons in Christ.

S. *What is* hungring *and* thirsting?

C. You may joyn them both together, and make them one common appetite of both those kindes of righteousnesse. Or if you please, you may more distinctly set them thus, that *hungring* is an earnest appetite or desire of food, and here in a spirituall sense is apportioned to the first kinde of righteousnesse, that of Gods sanctifying grace, which is as it were bread or food to the soul to sustain it from perishing eternally; and so *Hungring after righteousnesse*, is an eager, impatient, unsatisfiable desire of grace, of sanctity to the soul, and that attended with prayer and importunity to God for the obtaining of it.

S. *What is* thirsting after righteousnesse?

C. Thirsting is a desire of some moisture to refresh, and is here apportioned to that second kinde of righteousnesse consisting in *pardon of sinne*, which is the refreshing of the panting soule mor-

tally

tally wounded, and so like the *Hart* in the Psalmist *longing after the water-brooks*, to allay the fever consequent to that wound, to quench the flame of a scorching conscience; and so *Thirsting after righteousnesse*, is a most earnest desire of pardon, and petitioning of it from God in Christ, and never giving over that importunity, untill he be inclined to have mercy.

S. *What present felicity can there be in this* Hunger *and* Thirst?

C. As appetite or stomach to meat is a sign of health in the body, so is this *hunger* in the soule, a vitall quality, evidence of some life of grace in the heart, and in that respect matter of *present* felicity; whereas on the other side, the decay of appetite, the no manner of stomach, is a piteous consumption-signe, and most desperate prognostick; and not caring for grace or pardon, for sanctification or justification, the most mortall desperate condition in the world.

S. *What assurance of future happinesse attends this* Hungring?

C. As much as Gods promise of filling can afford. Nay, proportionably to the two parts of the appetite, the state of glory is full matter of satisfaction to each; there is there *perfect holinesse* without mixture of infirmity or carnality, answerable to the hungring after *inherent* righteousnesse; and there is there *perfect finall pardon* and acquittance from all the guilt and debt of sin, and so the *thirst* of *imputed* righteousnesse is satisfied also. So that he that hath no other *hunger* or *thirst* but these, shall be sure to find satisfaction, which they that set their hearts upon carnall worldly objects, *hungring* after wealth and secular greatnesse, lusts, &c. shall never be able to arrive to, either here or hereafter; such acquisitions being here, if attained to, very unsatisfying, the more we have of them, the more we desire to have, and in another world no expectation of ought that shall be agreeable to such desires.

S. *What is* Mercifulnesse?

C Abundance of charity or goodnesse, or benignity; there being in the Scripture-style two words near kin to one another, *justice* and *mercifulnesse*, ordinarily going together; but the latter a much higher degree then the former; the first signifying that *legall* charity that both the law of nature and *Moses* require to be performed to our brethren, but the second an abundance or supereminent

Of mercifulnes's צדקה and חסד *δικαιοσύνη, & ἐλεημοσύνη.*

pereminent degree of it; expressions of both which we have, *Rom.* 5.7. under the titles of the *righteous man*, and the *good man*.

S. *Wherein doth this* mercifulnesse *expresse it selfe?*

C. In two sorts of things, especially, 1. Giving, 2. Forgiving.

S. *In giving of what?*

C. Of all sort of things that our abilities and others wants may propose to us: such are, reliefe to those that are in distresse, ease to those in pain, almes to poor house-keepers, vindication of honest mens reputation when they are slandered; but above all to mens soules, good counsell, seasonable reproofes, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but especially of temptation; strengthning in the wayes of God, and whatsoever may tend to the good of any man.

S. *What mean you by* forgiving?

C. The not avenging of injuries or contumelies, not suffering their trespasses against men, nay, nor sinnes against God to cool or lessen my charity and mercy to them, but loving and compassionating and shewing all effects of true Christian mercy (such especially as may doe them most good) as well to enemies and sinners as friends.

S. *What is the* present *felicity that attends this grace?*

C. 1. The present delight of having made another man happy, of rescuing a poor soul wrestling with want, &c. from that pressure to reprieve him that was as it were appointed to dye, certainly the most ingenuous pleasure in the world. 2. The glorious neſſe of so doing, a kind of God-like act; one of the two things which a Heathen could say was common to us with God; especially, if it be an act of ghostly mercy, an alms, a dole, a charity to the soul; to rescue a poor sinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to save my selfe, but others also; this is in a manner to partake of that incommunicable title of Christ, that of *Saviour*; such a thing to which (saith *Aristotle*) as to an *heroick quality belongs not praise, but pronouncing blessed*; according to that of S. *Paul* from our Saviour, it *is more blessed to give, then to receive*: a blessed thing to give.

ἀληθὲς γὰ ἐνεργετεῖν. *Pyth.*

ἐκ ἐπαινετὸν ἀλλὰ μακαριζόμενον.

S. *What*

S. *What assurance is there of* future *blessednesse to such?*

C. The greatest in the world, from this promise annext, [*they shall obtain mercy*] Gods punishments are mostly answerable to our sins, he thinks good to give us a sight of our transgression by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces; mercies to the mercifull most peculiarly; by *mercy* meaning, 1. Acts of bounty, liberality, temporall abundance, the portion of the Alms-giver, and spirituall abundance of grace, of strength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our sinnes. Upon which ground it is, that in the form of prayer which he hath himselfe prescribed us, he annexeth the *forgiving of all trespassers against us*, to our prayer for *forgivenesse to our selves*, as the condition without which we may not hope for such forgivenesse.

S. *What is* purity in heart? Of purity of heart.

C. The *Heart* signifies the inner man, & especially the practicall part, or principle of action. And the purity of that is of two sorts; the *first*, that which is contrary to *pollution*; the *second*, that which is contrary to mixture; as you know *water* is said to bee *pure*, when it is clean, and not mudded and defiled; and *Wine* is said to be *pure*, when it is not mixt. In the first respect it excludes *carnality*, in the second, *hypocrisie*. *Duplex.*

S. *When may a man be said to be* pure in heart, *in the first sense?*

C. When not only in the members, or instruments of action; but even in the *heart*, all parts of carnality or worldlinesse are mortified. As when we neither are guilty of uncleanesse, nor consent to unclean desires; nay feed not so much as the eye with unlawfull objects, or the *heart* with filthy thoughts; and because there be other pieces of carnality besides, as strife, faction, sedition, &c. yea, and pride, and the consequents of that; all these must be wrought out of the heart, or else we have not attained to this *purity*; but are in the Apostles phrase, 1 *Cor.* 3. 3. *still carnall.* And so for worldlinesse (for earth you know will pollute also) when I not only keep my self from *acts* of injustice and violence, but from designes of oppression, nay from *coveting* that which is anothers; and so likewise for Satanicall injections, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soule, and so defile it.

S. *When may I be said* pure in heart, *in the second sense?*

C. When I attain to sincerity; when I favour not my selfe in any known sin; double not with God; divide not between him and my own lust, own ends, own interests; between God and *Mammon*, God and the praise of men, &c. For this is sure a main part of the damning sin of hypocrisie, against which there are so many woes denounced, (not the appearing to others lesse sinfull then we are, for that is not more unpardonable, but lesse damning then open, profest, avowed, scandalous sinning; but) the halting between God and *Baall*, the not loving and serving God with all our heart; the admitting other rivals with him into our hearts.

S. *But is no man to be thought a good Christian, that hath either carnality or hypocrisie in him?*

C. None that is either carnall, or hypocrite. But the truth is, as long as we live here, and carry this flesh about us, somewhat of carnality there will remain to be daily purged out; and so also some doublings, some reliques of hypocrisie; somewhat of my selfe, my own credit, my own interests still secretly interposing in my godliest actions; But these (so they bee not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconciliable with a good estate; as humane frailties, not wasting sins.

S. *What is the present felicity that belongs to such?*

C. To the first sort of *purity* belongs, 1. That contentment that results from having overcome and kept under that unruly beast, the carnall part, and brought it into some tearms of obedience to the spirit. 2. The quiet and rest that proceeds from *purity* of heart, contrary to the disquiets and burnings that arise from unmastered lusts. 3. The ease of *not serving* and tending *the flesh*, to *obey it in the lusts thereof*. 4. The quiet of conscience, absence from those pangs and gripings, that constantly attend the commission of carnall sins. The same may in some measure be affirmed of all the other branches of the first kind of *purity*. And for the second, as it is opposite to *mixture*, or hypocrisie; the conscience of that is matter of great serenity of mind, of Christian confidence and boldnesse towards God and man; when I have no intricacies, *Maanders*, windings and doublings within

within me; need not disguises or artifices of deceit; but can venture my selfe naked and bare to Gods eye; with a, *Prove me, O Lord, and try me, search my reines and my heart.* And so to men; feare not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any man; have no pains, no agonies for feare of being deprehended, which the hypocrite is still subject unto.

S. *What is the reward apportioned to purity hereafter?*

C. The *Vision of God*, which, 1. Onely the *pure* are capable of. And 2. which hath no matter of felicity in it, but to such.

S. *Why are onely the pure capable of the sight of God?*

C. Because God is a Spirit, and cannot be seen by carnall eyes, till they be cleansed and purged, and in a manner spiritualized; which though it be not done throughly till another life, yet *purity* here, such as this life is capable of, is a most proper preparative to it; and therefore is said to be that, *without which no man shall see the Lord*; which you know is affirmed of *holinesse*, *Heb.* 12. 14. which word in that place signifies the very *purity* here spoken of.

S. *Why hath the Vision of God no felicity in it, but to the* pure?

C. Because a carnall faculty is not pleased with a spirituall object; there must be some agreeablenesse before pleasure is to be had, and that pleasure necessary to felicity.

S. *What is meant by* Peace-making? Of Peace-making.

C. The word *Peace-makers* signifies no more then peaceable minded men. The notion of *making* in Scripture-phrase, belonging to the bent of the soul; as to *make a lie*, is to be given to lying, to practise that sinne, to be set upon it. So, *to doe* (which is in Greek, *to make*) *righteousnesse and sinne*, 1 *John* 2. 29. and 3. 4. notes the full bent and inclination of the soule to either of them. So to *make peace* both here, and *Jam.* 3. 18. is to have strong hearty affections to peace.

S. *Wherein doth this peaceable affection expresse it selfe?*

C. In many degrees; some in order to private, some to publick peace; some to preserve it where it is, some to reduce it where it is lost.

S. *What degrees of it in order to* private peace?

C. 1. A command and victory over ones passions, especially

anger and *covetouſneſſe*; the former being moſt apt to diſquiet fa-
milies, the latter neighbourhoods. The angry man will have no
peace with his ſervants, children, nay wife, and parents, any that
are within the reach of his ordinary converſation: and the co-
vetous man will contend with any near him, that have any thing
that he covets. 2. Charitable or favourable opinion of all men
and actions, that are capable of candid interpretations. Jealou-
ſies in the leaſt ſocieties being the moſt fatall enemies to peace
and fomenters of the leaſt diſcontents into the mortalleſt feuds
and hatreds. 3. An apertneſſe and clearneſſe of mind, in a friend-
ly debate, with friends or neighbours, of any actions which have
paſt, ſubject to miſconſtruction, without all concealing of grounds
of quarrell, not ſuffering them to broyle within, but diſcreetly
requiring an accompt of all ſuch dubious accidents of thoſe who
are concerned in them. 4. The reſolving againſt contentious
and litigations in law as much as is poſſible, being rather con-
tent to ſuffer any ordinary loſſe, then to be engaged in it, and in
greater matters referring it to arbitrament of honeſt neighbours
then to bring it to ſuit. 5. Expreſſing a diſlike to flatterers, whis-
perers, and backbiters, and never ſuffering our affections to be
altered by any ſuch. By theſe you will gueſſe of other degrees alſo.

S. *What in order* to publick peace?

C. 1. Contentment in our preſent ſtation, and never faſtning
our ambition and covetiſe on any thing which will not eaſily be
attained without ſome publick change or innovation. 2. Wil-
ling obedience to the preſent government of Church or State.
3. Patience of the croſſe, or preparation for that patience, and
reſolving never to move a State to get my ſelfe from under any
preſſure. 4. Reſolving on the truth of that ſacred dictate, that
the faults and infirmities of Governours are by God permitted
for the puniſhment of the people; and that conſequently they
are to be lookt on not in a direct line onely or chiefly, to cen-
ſure them; but in order to reflexion on our ſelves, to obſerve
what in our ſelves hath ſo provoked God to puniſh us. 5. That
not thinking our own opinions in religion (ſuch as are not of
faith) of ſuch importance, as either to deny ſalvation, or com-
munion to any that differ from us. 6. Modeſty and calmneſſe in
diſputing. 7. Not affixing holineſſe to opinions, or thinking

them

them the beſt men that are moſt of our perſwaſions. 8. The not defining too many things in Religion. And many others you will judge of by theſe.

S. *What to preſerve it where it is?*

C. 1. Valuing of it according to its true eſtimation, as that which is in the eyes of men very amiable, and *in the ſight of God of great price.* 2. Conſidering how inſenſibly it may be loſt, and with how great difficulty recovered again, and how near a hell this life is without it. 3. Prudent watching over it, and over thoſe that are enemies to peace. 4. Not being eaſily provoked, but overcoming ſtrife with mildneſſe, or kindneſſe, *the ſoft anſwer, &c.* and *overcoming evill with good.* 5. Praying conſtantly to God the Author of peace for the continuance of this beloved creature of his among us.

S. *What to recover it when it is loſt?*

C. 1. Humbling our ſoules, amending our lives, ſearching out thoſe peculiar reigning ſins that have made this bleſſing too good for us to enjoy. Making our peace with God firſt. 2. Examining what I have contributed toward the removing of it, whom I have ſlandered, &c. and repairing what I have thus done by confeſſion and ſatisfaction. 3. By inceſſant prayer to God fetching it back again.

S. *What is the preſent felicity that belongs to ſuch?*

C. 1. The preſent reſt and peace, the greateſt of all worldly pleaſures, and which is, as health in the body, the foundation of all other ſuperſtructions of temporall joy. 2. The conſcience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the *God of Peace*, and like *Chriſt* who came on this errant to this earth of ours, *to make peace* between the greateſt enemies, his Father and the poore ſinner-ſoule.

S. *What is the reward apportioned to peaceableneſſe hereafter?*

C. 1. Gods acknowledgement of us, as of thoſe that are like him. 2. Pardon of ſins, and eternall reſt, and peace hereafter.

S. *To whom doth the laſt* Beatitude *belong?*

C. To thoſe, 1. That are *perſecuted for righteouſneſſe ſake.* Of Perſecution for righteouſneſſe ſake.

2. That are *reviled falſly for Chriſts ſake.*

S. *How doe theſe differ one from the other?*

C. Onely

δ. ωγμός.

C. Onely as a more generall word, and a more speciall. *Persecution* signifies properly and strictly, being pursued, and driven, and hunted, as noxious beasts are wont, but in common use noteth what ever calamity or affliction the malice or tyranny of others can lay on us; and *Reviling* is one speciall kinde of it, which is most frequently the true Christians lot. Because 1. Those that have no strength or power to inflict other injuries, have yet these weapons of their malice always in readinesse. 2. Because they who are not good Christians themselves, doe in their own defence think themselves obliged to defame those that are; their good actions being, when they are silent, so reproachfull to them, made *to reprove their thoughts, Wisd.* 2. 14. And so they by their tongues to revenge themselves upon them; to redeem their reputation by that means.

S. *But what is meant by the phrases,* [for righteousnesse sake] *and* [falsly for my sake?]

C. Those words contain a restraint or limitation of the subject to this purpose; that the *Beatitude* belongs not to those indefinitely that are *persecuted* and *reviled*; for many may thus justly *suffer, as theeves, as murtherers, evill doers, busie-bodies,* 1 *Pet.* 4. 15. and little joy or blessednesse in that; but to those peculiarly that are true Christians; Either 1. For some good action wherein their Christianity and the testimony of a good conscience is concerned; as when men are *reviled* or *persecuted,* because they will not either totally forsake, and Apostatize from Christ, or in any particular occurrent offend against him: Or when some such Christian performance brings this consequent *persecution,* or reproach upon them. Or 2. For some indifferent sinlesse action; which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree) belong to this matter. And if that case be thought to be permitted by our wise and good God, &c. disposed or ordered by him for our *Beatitude, i.e.* for the benefit of us as Christians; either as a chastisement of our other sinnes, that we may not be condemned with the world; or as a means of triall whether we will bear it patiently and Christianly.

S. *Wherein doth the present felicity of those consist?*

C. 1. In

C. 1. In having our evill things in this life, that ſo all our good things, our reward, may remain on arreare, unpaid till another life. 2. In the honour and dignity of ſuffering for Chriſts ſake. 3. In conformity with the ancient Prophets and Champions of God in all ages. 4. In the comfort that proceeds from this evidence and demonſtration of our being true Chriſtians, for that is the meaning of [*yours is the Kingdome of Heaven*] *i. e.* the ſtate of Chriſtians, or the true Chriſtian ſtate. It being a Chriſtian aphoriſme, that *God chaſtens every Son, Heb.* 12. 7. and that the good things, that are made good to Chriſtians here, ſhall be *with perſecutions, Mar.* 10.30. 5. In this pledge of Gods favour to us, in that we are thought worthy to ſuffer ſhame for his name. 6. In the aſſurance of a greater reward hereafter, proportioned to our ſufferings here.

S. *What is the reward hereafter apportioned to this?*

C. A greater degree of glory in heaven.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to beleeve my ſelfe a Chriſtian, then I ſhould finde all and every of theſe graces in me to which theſe* Beatitudes *are prefixt; that I can without difficulty acknowledge for all the former, and reſolve I am no farther a Chriſtian, then I am* poor in ſpirit, mourning, meek, hungring and thirſting after righteouſneſſe, merciſull, pure in heart, *and* peaceable; *but the laſt ſticks with me, and I cannot ſo eaſily aſſent to that, that I cannot be a Chriſtian unleſſe* I be perſecuted and reviled. *I pray clear that difficulty to me.*

C. I ſhall, by ſaying theſe four things to you. 1. That though to be *perſecuted* is no duty of ours, yet, 1. To bear it patiently, and 2. Rejoyce in it when it befals us, and 3. That it be for righteouſneſſe ſake, when it is, is our duty required of all Chriſtians. 2. The very being *perſecuted*, though it be not a duty again, is yet a mark and character of a Chriſtian; and the Scripture doth ſeem to affirm, that no good Chriſtian ſhall ever be without his part in it, *Heb.* 12.6. &c. And it will be hard for any to finde out one holy man that hath paſſed through his whole life without this portion. 3. If it ſhall not be ſo generall a rule as to be capable of no exception, but ſome good Chriſtians be found, which are not *perſecuted*, yet ſtill the preparation of minde for this indurance, is neceſſary to every Chriſtian. 4. The being *perſecuted* ſhall con-

tribute much to the increaſe of our glory, and ſo may ſtill be ſaid neceſſary reſpectively (though it ſhould not be affirmed abſolutely) to the attaining of that degree of glory: and therefore this is placed after all the reſt, as a means of perfecting and conſummating the Chriſtian, that as the former ſeven are neceſſary to the attaining a crown at all, ſo this to the having ſo rich a crown, or ſo many gems in it.

Of the Order of the Beatitudes.

S. *Is there any thing now which from the order of theſe Beatitudes you would think fit to teach me?*

C. Yes, eſpecially two things. 1. That the grace firſt named is a generall principall grace, which is the foundation of all the reſt. Where that is once ſeated and planted, all the reſt will more eaſily & more happily follow. *Humility* is the ſeed-plat of all, and from thence it is moſt proper to proceed. 1. To *mourning* or ſorrow for ſinne; the *humble* heart is a melting heart. 2. To *meekneſſe* and quietneſſe of ſpirit; the *humble* heart is the next degree to that already. 3. To *hungring and thirſting after righteouſneſſe*; the *humble* heart will moſt impatiently deſire both pardon of ſin, (that firſt kinde of righteouſneſſe) and grace, to ſanctifie, (that ſecond kinde of righteouſneſſe.) 4. To *mercifulneſſe*; the *humble* heart will be moſt ready to give and forgive. 5. To *purity of heart*; the *humble* heart is moſt unreconciliable with all filthineſſe both of the fleſh and ſpirit: but eſpecially the latter, of which pride, a chiefe particular, is the direct contrary to humility. 6. To *peaceableneſſe*; contention being generally the effect of pride. 7. To *perſecution and reviling*; humility, 1. being apt to tempt the proud worldlings to revile and perſecute: 2. being ſure to work patience of them in the Chriſtian.

S. *What is the ſecond thing that from the Order you obſerve?*

C. The interchangeable mixture of theſe graces; one toward God, and another toward man: thus interweaved, that the firſt reſpects God, the next man; the next God again; and ſo forward till it comes to the laſt, which reſpects God again. For having told you, that the firſt is a generall fundamentall grace, as the head to all the reſt, it follows that the ſecond, that of *mourning*, muſt be the firſt particular, which being faſtened particularly on ſin, reſpecteth God, againſt whom we have ſinned: then next to that, *meekneſſe* reſpecteth our neighbour eſpecially; and 3. *hun-*

gring

grieving and *thirsting* after righteousnesse, (which is all to be had from God) respecteth God. *Mercifulnesse* again respecteth man. *Purity* in heart, God; *Peaceableneſſe*, man; and lastly *persecution* for righteousnesse sake, and patience of it, as coming from a consideration and beleef of Gods provident disposall of all things, respecteth God again. So that you see the first and the last respecteth our duty toward God, who is *Alpha* and *Omega*, the first and the last; and those between, divided between our neighbour and God. That so we may resolve, that to God belongs the chief, and first, and last of our love and obedience, yet so as not to exclude but require also in its subordination our care of duty and love toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the first part of this Sermon. God give me grace to lay all the severals to heart.*

What is the summe of the second branch or Section in it?

Sect. II. *Christians must be exemplary.*

C. It consists of the four next verses, to wit, *v.* 13, 14, 15, 16. and the summe of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, *i.e.* to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances. 1. Of *Salt*, which as long as it is salt, hath a quality of seasoning of other things, to which it is applied. 2. Of the *Sun*, that is apt to illuminate the dark world. 3. Of *a City on a Hill*, which is conspicuous. 4. Of *a Candle set in a Candlestick*, which giveth light to all that are in the house. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. doe not bring forth fruits, and so remaine but dull habits, useleſſe possessions; Or 2. that are not made exemplary to others.

S. *But sure all this belongs to Ministers and men in eminent place onely; they are the* salt of the earth, *and* light of the world, *not every private Christian.*

C. Yes, every private Christian, for such are the Disciples to which Christ here speaks, the same auditors to every part of the Sermon, and so the duty of exemplary lives in some measure required

quired of every of them, who before were bound to be *meek* or *peaceable*, *&c. i.e.* (as 'tis apparent, *v.* 1.) all those that are entred into the Schoole of Christ: not onely Apostles, (whose succession Ministers are) for as yet there were none such, (the Apostleship and sending abroad to preach with a Commission to that purpose, beginning together, both after this, *c.* 10. 1.) but, I say, all Disciples, that is, all Christians, that undertake to follow Christ, and expect any good by him.

S. *What then is the meaning of this necessity that the Christian graces must be evident and exemplary?*

C. 'Tis this. 1. That a Christian must not content himselfe in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many Disciples unto him, and which ought to be as precious to a Christian as the salvation of his soule. ^2. That he ought to labour the conversion of others, (in charity to them) the extending, not inclosing of Gods kingdome.

^ vid p. 286.

S. *This doctrine is clear, and therefore I will detain you no longer on this Section.*

Sect. III. *Christ did not abolish,*

What is the summe of the next Section which consists of four verses more, 17, 18, 19, 20?

C. It is in brief the attestation of two great Christian truths.

S. *What is the first of them?*

C. That Christianity is not contrary to the laws by which mankinde had formerly been obliged, is not destructive of them; Christ now commands nothing that the naturall or morall law had forbidden, or forbids nothing that that had commanded: this is affirmed in three formes in this Section. First, *v.* 17. *He came not to destroy the Law and the Prophets, i. e.* the doctrine designed and taught by them; and it would be a very dangerous errour, very noxious to practice, to think he did, *think not, &c.* Secondly, *v.* 18. He affirms with an asseveration, that the *least* letter or *tittle of the Law*, shall not be destroyed, *i.e.* lose its obligingnesse, (*till all be fulfilled*, we read; it is,) *till all things be done, i. e.* till the world be at an end, or (which is the same at the beginning of the Verse, though in other words) *till Heaven and Earth, i.e.* this present world, *passe away*, or is dissolved. Thirdly, *v.* 19. He pronounces clearly, that hee that affirmes any the least

ἕως ἂν πάντα γένηται.

least commandement of the Law to be now out-dated, that not only breaks them himselfe, but teaches others that they are not obliged to keep them, he shall be called the *least in the Kingdom of Heaven, i. e.* shall not be accounted a Christian; for so the kingdom of Heaven frequently signifies in the Scripture.

S. *What is the second thing?*

C. That Christ hath perfected the law, and set it higher, then any the most studied Doctor did think himselfe obliged by it formerly. And this is affirmed here also by two phrases; First, *v.* 17. *I came not to destroy the Law, but to perfect it.* The *Greeke* word which wee render [*perfect*] is answerable to an *Hebrew*, which signifies not only to *perform*, but to *perfect*, to *fill up*, as well as to *fulfill*; and so rendred sometimes by one, sometimes by tother. And the Greek it selfe is so used in like manner, when it refers to a word or a prophesie, then it is to *perform*, to *fulfill*. 2 *Chron.* 36. 22. 1 *Mac.* 2. 55. In other cases it is to *fill up*, to *compleat*, to *perfect*, *Eccl.* 33, 16. & 39, 12, & 2 *Chron.* 24. 10. And that it is so in this place, may appeare by the ancient Greek Fathers, which expresse it by two similitudes. 1. Of a vessell that had some water in it before, but now is filled up to the brim. 2. Of a picture that is first drawn rudely, the limbs only, and lineaments, with a coal or the like. But when the hand of the Painter comes to draw it in colours to the life, then it is said to be *filled up*. 2. That *except your righteousnesse, i. e.* Christian actions and performances, *exceed the righteousnesse of the Scribes and Pharisees, i. e.* goe higher then that strictest sect of the Jewes, the Doctors among them, thought themselves obliged to, or taught others that they were, they shall not passe for Christians here, or prove Saints hereafter. In which words sure he doth not pitch on the name of Scribes and Pharisees peculiarly, as those that were the greatest evacuators of the law by their owne hypocriticall practises or false glosses in some particulars; but the Pharisees as the most exact sect among the Jewes, *Acts* 26. 5. and the Scribes, as the Doctors of the law, and those that knew better what belonged to it then other men; and both together those *that sate in Moses chaire*, and taught there truly (though they practised not [*they say, but doe not*]) the doctrine of the *Mosaicall* law in that manner, as others were obliged to perform it, *Mat.* 23. 2.

But perfect the Law.

πληρῶσαι.
כלה
τελέσαι.
τελειῶσαι.

σκιαγραφίαι.
ζωγραφήσεις.

This same truth is also further proved in the remainder of the Chapter, by induction of severall particulars of the law, barely set down by Christ, and then with Christs improvement added to them, in this form of speech, *but I say unto you*. And though this be no new doctrine, but affirmed distinctly by most of the *ancient*, especially the *Greek writers*, before S. Austins time; and thus far acknowledged by all parts, that Christ required more of his Disciples, *i.e.* of Christians now, then the Jewes by the clear revelation had bin convinced to be necessary before, (which is in effect as much as I shall desire to have granted:) Yet I have thought good to confirm it yet further to you, (because it is the foundation of a great weighty superstructure) by two things. 1. By one other remarkable place of Scripture. 2. By some reasons which the Fathers have given for the doing of it.

S. *What is that remarkeable place of Scripture?*

C. In the first Epistle of Saint *John*, *chap*: 1. prefaced and brought in with more magnificent ceremony, then any one passage of Scripture. *That which was in the beginning, &c. verse* 1. *That which we have seen and heard, &c. verse* 3. and, *These things write We, verse* 4. *This then is the message, verse* 5. all which remarkeable characters set upon that which followes, shewing it to be the summe of the whole Gospell, or doctrine of Christ; and it is this, [*That God is light, and in him is no darkness at all*] *verse* 5. Which words so ushered in, you will easily beleeve have somewhat more in them, then at the first sound, taken alone, they would seem to have, and this sure it is; that now under the Gospell, Christ this *light* appears without any mixture of darkness. *Light* is the state and doctrine of Christianity; *darkness*, of sin and imperfection, and such as was before among *Jewes* and Heathens, (which is referred to by the phrase, *If we walk in darkness, verse* 6. *i. e.* live like *Jewes* or Heathens) and therefore to be *light*, without all mixture of *darkness*, is to be perfect without all mixture of *imperfection*; which you will not think fit to affirm of God, (or Christ under the Gospell) in respect to himselfe, (for that were to conceive, that he had not been so before) but in respect of his *Law* and *Commandments*; that they have before some mixture of imperfection, but now have none; have before some vacuities in them, which now are filled up by Christ.

S. *What reasons doe the Fathers give for this?* C. The

C. These especially: Because 1. Christ under the Gospell gives either higher or plainer promises, then he did before; the promises of eternall life are now as clear, as those of a temporall *Canaan* had been before to the *Jewes*. 2. Because he gives more grace now to perform them, then before he had done. The law given by *Moses* was a carnall law, *i.e.* weak, unaccompanied with strength to perform what it requires; but the Gospell of Christ is the *administration of the spirit, i. e.* a meanes to administer the spirit to our hearts, to enable to doe what he commands to doe; and then (as the Father said) *Lord give me strength to doe what thou commandest, and command what thou listest.*

S. *If this be true that* Christ *now requires more then under nature or Moses had been formerly required, at least fully revealed to be required; how then is our Christian* burthen lighter, *then the* Jewish *formerly was? In these things it is heavier rather?*

C. It is made lighter by Christ in taking off that unprofitable burthen of ceremonies, that had nothing good in them, and yet were formerly laid on the Jewes: *lighter* again in respect of the damning power of every least sin or breach under the first covenant, which to the penitent beleever is taken away in the second. Which two things being supposed, the adding of these perfections to the law, (which are all of things gainfull and profitable, and before (even by those that were not, or thought themselves not obliged by them) acknowledged to be more excellent, and more honourable then the other) will not in any reason be counted the increase of a burthen, (for no man will be thought oppressed by that he gains by) but the gainfull yoke will be a light one, though it be a yoke, *Mat.* 11. 30. And 2. as long as hee gives strength, his Commandements, what ever they are, cannot be grievous.

S. *But sure it were not difficult to find in the old Testament, the same or equivalent commands to every of those that follow here, how can Christ be said to have improved them?*

C. Some glimmerings perhaps of this light there were before, in Gospell under the Law: but these either 1. not universally commanded to all under threat of eternall punishment, but only recommended to them that will doe that which is best, and so see and dare, &c. Or 2. not so expressly revealed to them, so that they might

might know themselves thus obliged. And yet if any will contend and shew as universal plain obliging precepts there as here, I shall be glad to see them, and not contend with him: So he will bring the *Jewes* up to us, and not us down to the *Jewes*, the onely danger, which I have all this while used all this diligence to prevent.

S. *One question more I shall trouble you with in this matter, whether these superadditions of Christ in the rest of the chapter, may not be resolved to be onely* Counsels of perfection, *which to doe, is to doe better; and not* Commands, *which not to doe is a sin?*

C. The following superadditions are all commands, and not counsels onely; *Christ* saying this now in the same manner, as *Moses* did that other before; Christ in a mount, as he in a mount: his saying [*I say unto you*] a form of command, as that phrase [*God spake these words and said*] a form of it, *Exod:* 20. and the breach of these new sayings threatned with *judgement* and *hell fire*, and *imprisonment* irreversible, and *casting into hell*, &c. in the ensuing words. All which signifie them sins, which must be accounted for sadly by a Christian, and not only failings of perfection.

S. *How many sorts of these new commandements are there in the ensuing chapter?*

C. Six; 1. Concerning *Killing*, 2. *Adultery*, 3. *Divorce*, 4. *Perjury*, 5. *Retaliation*, 6. *Loving of neighbours*. In each of which Christ, to shew that he *came not to destroy, but to fill up* or perfect the *law*, first he rehearses the old law and thereby confirms it, and then annexeth his new law to it.

Sect. IV. S. *That we may proceed to this matter, I must first desire you to tell me what is meant by this phrase in the front of the first of these* [Yee have heard that it was said by them of old time.]

C. [*Ye have heard*] signifies you have been taught, and that out of the word of God, or books of *Moses*; [*said by them of old time*] seems to be ill translated, and therefore is mended in the margents of our Bibles [*to them*] *i. e.* to the *Jewes* your ancestors: And that this is a denotation of the law of the Decalogue, given to them *Exod:* 20. you have little reason to doubt if you observe that the three severals to which these words are prefixt, (being omitted in the rest, in some part) are three of

ſtinct commandements of the Decalogue, *thou ſhalt not kill, thou ſhalt not commit adultery, thou ſhalt not forſwear thy ſelfe, or take Gods name in vaine*, (as anon you ſhall ſee.) As for the other three, of *divorce*, of *retaliation*, of *loving* neighbours and hating enemies, which have not that entire form or phraſe prefixt, but ſome other different from it, they are not commands of the law, but permiſſions, or indulgences allowed the Jewes, but now retrencht, and denied Chriſtians.

S. *The firſt of theſe being the ſixth of the law, I muſt firſt deſire you to explain unto me, & tell me what was forbidden by it under the law.* Sect. V. *Of killing.*

C. The firſt and principall thing is the ſhedding of mans blood, by way of killing; taking away his life, God only, who gave us life, having power to take it away again.

S. *What then is the Magiſtrates taking away the life of a capitall offender? Is not that forbidden by that law?*

C. God having ſole power over the life of man, may without doubt take it away by what way he pleaſeth, either immediately by himſelfe, or by any man, whom hee appoints to execute his will: Thus you know might *Abraham* kill his ſon when God bid him; becauſe though *Abraham* had not power over his ſons life, yet God had; and his bidding *Abraham* kill him, is not any thing contrary to this law, which only forbids man to doe it, but doth not forbid God. In the like manner, God having, *Gen.9.6.* commanded the *murtherers blood to be ſhed by man*, and thereby enſtated the power of the ſword on the Magiſtrate, (who, by whomſoever he is choſen to be Magiſtrate, by God, or the people, hath that power of the ſword given him immediately from God, the people having not ſingly this power over their own lives, and therefore not able to give it any other) not only permits him and makes it lawfull for him thus to puniſh malefactors, but commands and requires him ſo to do, as his *Miniſter to execute wrath, Rom.13.* & ſo the word [*Thou*] in the Commandement is the man of himſelf, without power or commiſſion from God. Which yet he that hath it muſt exerciſe juſtly, according to the lawes of God and man, or elſe he breaks the commandement alſo; this commiſſion being not given to him abſolutely and arbitrarily to uſe as he liſt: but according to defined rules in the Scripture [*he that ſheds mans blood, &c.*] (which was given not to the *Jewes*, but to all Of the power of the ſword.

the sons of *Noah*) and according to the lawes of every nation, which being made by the whole body of the nation, or all the States in it jointly, are referred to some supream power, either one, or more, to execute; who consequently is invested from heaven with authority to doe it.

Vide p. 286, 287....

Of self-murder.

S. *May not a man in any case kill himselfe?*

C. He may not; having no more power over his own life, then any other mans; and how gainfull soever death may seem to any, yet is he to submit to Gods providence, and to wait, though it be in the most miserable, painfull, wearisome life, till God please to give him manumission.

S. *What is to be said of* Sampson, *who killed so many by pulling away the pillars, and involved himselfe in the same destruction?*

C. He was a Judge in *Israel*; and such in those dayes, (and particularly him) did God ordinarily move by his Spirit to doe some extraordinary things; and it is to be imagined, that God incited him to doe this; or if he did not, he were not to be excused in it.

S. *What is to be said of those that rather then they would offer to Idols in the Primitive Church, did kill themselves, and remaine still upon record for* Martyrs?

C. If the same could be affirmed of them which was of *Sampson*, that God incited them to doe this, they should by this be justified also; but having under the Gospell no authority to justifie such pretence of divine incitation, it will be safest to affirm, that this was a fault in them, which their love of God and fear that they should be polluted by Idols was the cause of; & so though it might as a frailty be pardoned by Gods mercy in Christ, yet such this killing themselves was not it that made them Martyrs, but that great love of God, and resolving against idolatrous worship; which testified it selfe in that killing themselves for that cause; This it was that made them passe for Martyrs, and that other incident fault of theirs, was not in that case thought so great, as to divest or rob them of that honour.

S. *What is meant by that which followes the mention of the Old Commandment in this place?* [Whosoever shall kill shall be in danger of judgement.]

C. The word rendred [the *judgement*] signifies a Court of Judicature,

drature, or Assizes of Judges, who sate in the gates of every City, and had cognizance of all greater causes, and particularly of that of *Homicides*, *Deut.* 16. 18. The number of these Judges was ordinarily twenty three. And so though it be not annext, *Exod.* 20. to that commandment, yet from the body of the *Mosaick* Law, Christ concludes, that against killing the sentence of death by the sword (for that was the punishment peculiar to that Court) was to be expected.

S. *But was nothing else forbidden in the law by that Commandment, but killing?*

C. That was the prime especiall matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may possibly endanger his life. 3. Entring into, or accepting, or offering of *Duels*, wherein I may kill or be killed, in which case, which soever it proves I am guilty of murther. Nay if by the equality of fortune both come safely off, yet the voluntary putting my selfe on that hazard, is guilt enough for a whole ages repentance, and humiliation, to consider what had become of me, if without repentance, I had thus faln a murtherer of my self & my fellow Christian also. Of Duels.

S. *May no injury or affront be accounted sufficient to provoke me to offer, or challenge to a Duell?*

C. None imaginable; for that injury, what ever it is, if it bee a reall one, of a considerable nature, will be capable of legall satisfaction, and that must content me, private revenge being wholly prohibited by Christ. Or if it be such, that the law allowes no satisfaction for, that is an argument that it is light and unconsiderable; and then sure the life of another man, and the danger of my own will be an unproportionable satisfaction for it.

S. *Well, but of another sending a Challenge, may not I accept of it? especially when I shall be defamed for a Coward if I do not?*

C. Certainly I may not; the law of killing restrains me. And for that excuse of *Honour*, it is, *First*, most unreasonable that the obedience to Gods commands should be an infamous thing. And then, 2. If so impious a custome hath prevailed, I must yet resolve to part with reputation, or any thing, rather then with my obedience to God. Nay 3. you may observe, that there are 2 sorts of cowardize,

ardize, much differing the one from another; the one proceeding from fear of being beaten, or killed; the second, from fear of hurting or killing another. The most valiant despiser of danger may be allowed to have a great deal of the second of these, and will certainly have as much of it, as he hath either of good nature, or religion; and that will restrain Duels as much as the other. And might this but passe, as sure it deserves, for a creditable thing, the fear of the other kind of discredit would work little upon us. For the world is now generally grown so wise, that a man may without any dishonour, fear being killed or hurt; and even to run away from such dangers, being very eminent, is creditable enough. The unluckinesse of it is, that the other honest kind of feare, that of hurting or killing another, is become the onely infamous thing, the onely cowardize that is counted of. For the removing of which, you may observe, 4. That in a reasonable estimation of things, he that for the preserving of his reputation shall venture to disobey God, is sure the greatest coward in the world; he is more fearfull of disgrace and ignominy in the world, then any pious man is of violating the laws of naturall reason, of offending God, or of incurring the flames of eternall Hell.

S. *But what am I to doe in the case of Challenge offered to me?*

C. 1. In conscience toward God to deny it, what ever the consequents may be. 2. To offer a full satisfaction for any, either real or supposed injury done by me, which hath first provoked the challenger. 3. As prudently as I can to signifie (and by my actions testifie the truth of that) that it is not the fear of dying, but of killing, not cowardize, but duty, which restrains me from this forbidden way of satisfying his desire.

S. *But what if all this will not satisfie him, but he will still thirst my blood, and accept of no other allay, but assault me, and force me either to deliver up my own life, or try the uncertainty of a Duel?*

C. The utmost that in this extream case can be lawfull, I shall define to you, by this example which I have met with. Two persons of quality meeting in a publick place, the one passed an affront upon the other; the other bare it patiently in that presence, but after sent him a challenge; he sent him a return of acknowledgement of his fault, and readinesse to give him any satisfac-

faction that should else be thought on to wipe off the injury; *the* other will not accept any other; he keeps his chamber, and for a long time useth all care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it fals out they meet in a place where this could not be avoided. The challenger sets upon him; he draws in his own defence, wounds him lightly, having done so, desires again that this may end the quarrel, or offers any other satisfaction; the challenger wil not consent, assaults again, is killed; and so the Tragedy concluded with the chief Actors life. That the surviver did any thing unlawfull in all this, all circumstances considered, I cannot affirm; no man being bound to spare that other mans life, which he cannot spare without parting with his own. I conceive this may satisfie the utmost of your scruples in this matter, if I tell you, that this case taken with all the circumstances, is the only one I can give you wherein one of the two Duellers may be innocent. And you will be apt to deceive your selfe, if you seek to finde out other cases, and think to justifie them by this.

S. *But is there nothing else reducible to the prohibition of murther?*

C. Yes, 4. Oppression of the poor, and not giving those that are in extream distresse, according to that of the son of *Sirach*; *The poor mans bread* (either that which he hath, or that which in extream want he craves of thee) *is his life, and he that deprives him of it is a murtherer.* 5. The beginnings of this sin in the heart, not yet breaking forth into action, as malice, hatred, meditating of revenge, wishing mischiefe, cursing, &c. All these are reducible to this Commandement, as it was given in the law.

S. *Is there yet any thing else thus reducible.*

C. One thing more there is, and that is, *Warre*, the consideration of which is full of great difficulties. For though all unjust Warre be simply forbidden under this sixth command of the law, and it be evident enough that some warres are unjust, as that of Subjects seditiously raised against the higher powers or Magistrates in any State, that of one Prince or nation invading another for the inlarging of their Dominion or Territories, &c. And though indeed there be but few warres but sin against this Commandement, and in those few that doe not, yet there be many actors in them, auxiliaries, stipendiaries, &c. which having no Of Warre.

lawfull calling to take part in that trade of killing men, (for only have they that doe it in obedience to their lawfull magistrate) yet still it is apparent that some warre is lawfull; as that which hath had Gods expresse command; & that which is for the repressing of seditions and rebellions; and betwixt nation and nation, for the just defence of themselves, and the repelling of violence. But this last head of *warres* being that wherein the greatest difficulties lie, will not be so proper for this place, as for another which we shall meet with, that of not resisting of evill, &c. And therefore to that place we shall refer it; as also that of private warre in case of assault.

S. *I shall then count of what debt, and not require payment till the time cometh: but proceed to demand,*

What Christ hath added to this letter of the Mosaick *law explained.*

C. It is clearly answered in these words, [*But I say unto you that whosoever is angry with his brother without a cause*] &c. to the end of that verse. Wherein there be three things forbidden by Christ. 1. *Causelesse*, or *immoderate anger*, going no farther than the breast. 2. The breaking out of this anger into the tongue, but somewhat moderately. [*Whosoever shall say* Racha.] 3. A more violent railing, or assaulting him with that sword of the tongue that anger hath unsheathed: [*Whosoever shall say, Thou fool.*]

Of causelesse or immoderate anger,

S. *What doe you mean by the first of these?*

In the breast.

C. That *anger* which is either without any, or upon light cause; or, being upon any the justest and weightiest cause, exceeds the degree and proportion due to it; and this again in either kinde aggravated by the duration and continuance of it. As the Greek word here used is a denotation of every of these.

S. *For the understanding of this, I desire first to know whether any* anger *be just or no, in respect of the cause? and if so, what?*

C. Saint *Pauls* advice of being *angry and not sinning*, though it referre there peculiarly to the not continuing or enduring of wrath, [*Let not the Sunne goe down in thy wrath*] doth yet imply that some *wrath* may be lawfull in respect of the cause; for otherwise the non-continuance of it would not justifie it from sin. The most justifiable causes of anger are, 1. When it proceeds from sorrow that God is provoked; anger conceived for Gods

Mark

Mark 3. 5. without reflexion on our selves, 2. When for vertues sake; to see that neglected, despised, and the rules of it violated. 3. When for other mens sake; still without reflexion on our selves, or any interest of ours. And each of these not in light, triviall matters neither, but in matters of weight; and so the causelesse anger is that which rises upon sleight or no causes, or those wherein our own interests are concerned; Which though they may be causes, are not justifiable causes of anger in us.

S. *Having this direction from you to understand causelesse anger, I shall easily answer my selfe for the other two circumstances which make it fit for Christ to prohibit it. As* 1. *When 'tis immoderate and exceeds the degree and proportion due to it, which I confesse may be done even when the cause is just. And* 2. *When it continues beyond the length of a transient passion; when, as the Apostle saith, the* Sun *is permitted to go down upon our wrath. But I pray what is meant by that phrase which is by Christ here repeated, and again applied to this causelesse anger, as before to killing,* [shall be in danger of the judgement?] *sure 'tis not that he thinks it fit, that every Christian that thus offends, should be put to death, as even now you interpreted those words?*

C. The meaning is, that the wrathfull man in another world shall be subject to punishment as the homicide here, *i. e.* that wrathfulnesse being so contrary to that meeknesse, patience, humility, required now by Christ, and being, as *Salomon* intimates, an effect of pride and haughtinesse, is to be counted of as an unChristian sinne; which unlesse it be mortified here by the grace of Christ, will cost us dear in another world; though not so dear as the second and third mentioned in this verse. The punishment in that Court of Judicature being the sword, or beheading; which, though it be heavy enough, is not yet so great as the two other which are after named. Prov. 21. 24.

S. *This of causelesse anger being thus clearly forbidden by Christ, I see that even good Christians are so subject to fall into; what course will you direct me to, to mortifie or subdue it?*

C. A conviction of the danger and sin of it; not flattering our selves that either 'tis no sinne, or such as with our ordinary infirmities shall have its pardon of course. But 1. such as is here under a heavy penalty particularly denounced against by Christ.

And

And 2. is so opposite to those graces of humility, meeknesse, patience, peaceablenesse, bearing with one another, and forgiving one another, &c. and required so strictly by Christ of his Disciples, *i. e.* all Christians followers of him. 3. A consideration of the unreasonablenesse of that sin, which is, 1. Unjust, being causelesse, or immoderate. 2. So much against what I would have done to me either by my brother (it being a very painfull uneasie thing to be under anothers wrath, especially when ill words or blows are joyned with it; and that that no body would be under, if he could help) or by God himselfe (whom I so oft displease, and would be so sory if he should be wroth with me, even when justly he might.) 3. The labouring against that bitter root of pride in my heart, of which this is so necessary infallible an attendant. 4. The reflexion upon my selfe, if 'twere possible, in time of that passion, or else immediately after, when I come to my self again out of that drunkennesse of soul, and considering how ill-favoured a hatefull thing it is; how like a Tyger, a Bear, or any the furiousest beast, rather then a man, it makes me; what a deforming us, putting us out of all that posture of civility, that in our sobriety we choose to appear in. Yea, and what a painfull agony it was when I was under it. 5. To consider how at such time we are out of our own power, apt to fall into those oathes, acts of furies, indiscretions, revealing of secrets, disadvantageous expressions, &c. in a few such minutes, which a whole age of repentance will not repair again. 6. A sober vow or resolution never to permit my selfe to fall into so inconvenient and dangerous a sin; that when I finde it a coming upon me, I may restrain it by remembring, this was it that I thought fit to vow against. 7. A watching over my self continually, that I be not taken unawares. 8. Abstaining carefully from the least indulgence to any beginnings of it; it being easier to keep from any first degree of it, then yeelding to that, to restrain the farther degrees. 9. Avoiding temptations and provocations as much as I can; and so the company of those who are subject to that sinne. 10. Labouring with God in prayer for grace to mortifie this in me. 11. Diverting in time of temptation, with some particular repeated ejaculation to God to suppresse at that time any such exorbitant affection in me. Many other conducible means you will be able to suggest to your selfe.

S. Wh

S. *What is the ſecond thing here forbidden?*

C. *Saying to his Brother*, Racha,] *i.e.* when *anger* breaks out into contumelious ſpeeches; ſuch are the calling him empty, deſpicable, witleſſe fellow; for the word *Racha*, is an *Hebrew* word, and ſignifies *vain* or *empty*. This, though not the higheſt kinde of contumely, is yet greater then the former, and therefore is here expreſſed by the puniſhment apportioned to it, greater then the former, as much as ſtoning is a ſorer death then beheading; for that is the meaning of [*he ſhall be in danger of the counceh,*] the Councell ſignifying the *Sanhedrin*, or the ſupreme and great Senate, where the ordinary puniſhment was ſtoning. And ſo the meaning is, this is a greater ſin, and ſo to expect a greater puniſhment then the former. In the tongue.

S. *What is the third thing forbidden here?*

C. *Saying thou fool*] *i.e.* when wrath breaks out into moſt virulent railings, all ſorts of which are here intimated by this one word; and this being a greater ſin or aggravation of cauſeleſſe anger then the former, is here deſcribed by the third kind of puniſhment: which though it were not in any legal Court of Judicature, was yet well enough known among the *Jews*; not under the name of *Hell fire*, (as we render it by a miſtake, becauſe thoſe torments in Hell are in other places deſcribed by theſe) but of the *valley* of *Hinnom*. The meaning of which is this, Without the City of *Jeruſalem*, in the *valley of Hinnom*, there was a place where the *Jews* ſometime, in imitation of the *Phœnicians*, uſed a moſt cruell, barbarous kinde of rites, burnt children alive, putting them in hollow brazen veſſels, and ſo by little and little ſcalding them to death; where becauſe the children could not chooſe but howl hideouſly, they had Timbrels perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying a *Timbrel*) and is deſcribed by the Prophets of the Old Teſtament. This puniſhment taking denomination from the place, that *valley of Hinnom*, is called here in *Greek* by a word little differing in ſound from the *Hebrew*, and that word in the New Teſtament, and ordinarily in ſacred Writers *Greek* and *Latine*, ſet to ſignifie *Hell fire*: becauſe this was the beſt image or expreſſion of thoſe torments conceived there, that their knowledge or experience could repreſent to them. And ſo is here fitly made uſe of to expreſſe the greaגי הנום Iſay 30. 33. γεεννα.

teſt ſin in this kinde, by the greateſt puniſhment that they could underſtand. For indeed above the ſword and ſtoning, there was no puniſhment in uſe in the Jewiſh Courts of Judicature, (the burning among them being not this of burning alive, but the thruſting of an Iron red hot into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſin, our Saviour thinks fit to uſe that mention of the puniſhments in the *valley of Hinnom.*

S. *You have by this plenteous diſcourſe on this word, prevented my doubt, which would have been, whether the laſt onely of theſe ſins, and not the two former, make a Chriſtian liable to hell fire; for now I perceive the meaning of it is that torture in the* valley of Hinnom. *And that to expreſſe a third greater degree of puniſhment in another world anſwerable to that third degree of ſin, and that nothing elſe is to be collected from it.*

I ſhall onely trouble you with one ſcruple in this matter, and that is, whether all kinde of calling Racha *or* Foole, *i. e. all contumelious ſpeaking of a greater or leſſer degree, be ſuch a ſinne puniſhable in a Chriſtian in another world?*

Of contumelious ſpeaking.

C. I ſhall anſwer you, 1. By interpoſing one caution obſervable in theſe words; it is not all uſing of thoſe words, but that which is the effect and improvement of cauſleſſe immoderate anger; for you ſee they are here ſet as higher degrees of that. And therefore 2. Thoſe ſpeeches that proceed from any thing elſe, particularly when they are ſpoken by thoſe to whom the office and duty of chaſtiſing others belongs, as Maſters, Teachers, Superiours in any kinde, (nay perhaps equals too, who in charity are obliged to reprove the neighbour, and not ſuffer ſin on him) and by them, 1. Done to that purpoſe that they may by theſe Goads wake them out of a lethargy of ſin; and again, 2. Done ſeaſonably, ſo as they be in prudence moſt likely to work good effect; And 3. upon great and weighty cauſes; And 4. without ſeeking any thing to themſelves, either the venting of inordinate paſſion, or the ambition and vanity of ſeeming ſeverer then others, or ſo much better then thoſe whom they thus reproach; theſe all this while are not ſubject to this cenſure or danger. And of this nature you may ſee in the New Teſtament theſe ſeverals, *Jam.* 2. 20. *O vain man*, i.e. *literally*, Racha. *Matth.* 23. 17. *Thou fools and the blinde*, ſpoken by

by Christ. And again, *v.* 19. and *Luke* 24.25. *Ye fooles, &c.* and *Gal.*3. 1. *O foolish Galatians*, and *v.* 3. *are ye so foolish?* Which is directly the other expression [*thou fool*] which now you will see and discern easily (if you consider the affection of the Speakers) to be out of love, not causelesse inordinate passion, and so not liable to the censure in this text. But then 3. There is little doubt but that all detraction, censoriousnesse, back-biting, whispering, that so ordinary entertainment of the world to busie our selves when we meet together in speaking all the evill we know, or perhaps know not of other men, is a very great sin here condemned by our Saviour, and upon his advertisement timely to be turned out of our communication; as being most constantly against the rule of doing as I would be done to; no man living being pleased to be so used by others, as the detractor useth others.

S. *I beseech God to lay this to my heart, that by his assistance I may be enabled to suppresse and mortifie this inordinate passion, that my nature hath such inclinations unto; to that end, to plant that meeknesse, and patience, and humility, and charity in my heart, that may turn out this unruly creature; to arme me with that continuall vigilance over my selfe that it may not steale upon me unawares; but especially to give me that power over my tongue, that I may not fall into that greater condemnation.*

But I see you have not yet done with this Theme; for before our Saviour proceeds to any other Commandement, I perceive he buildeth somewhat else on this foundation in the four next Verses. [Therefore if thou bring thy gift to the Altar, &c.] *Be pleased then to tell me; 1. How that belongs to this matter? And 2. what is the duty there prescribed?*

C. For the dependence of that on the former, or how it belongs to it, you will easily discern, if you remember that old saying, That repentance is the plank to rescue him that is cast away in the shipwrack. Our Saviour had mentioned the danger of *rash anger and contumelies, &c.* And because through humane infirmity he supposes it possible that Disciples or Christians may thus miscarry, he therefore addes the necessity of present repentance and satisfaction after it.

S. *What is the duty there prescribed?* *Of Reconciliation.*

C. It is this. 1. Being *reconciled* with the brother, *v.* 14. and

agreeing with the Adversary, *v.*25. *i.e.* using all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] καταλλάγηθι. signifies not here to be pacified towards him, for he is not here supposed to have injured thee, for if he had, the anger would *not be causlesse*, but to pacifie him to regain his favour, (and thus the word is used in the Scripture-dialect in other places) confessing my rash anger and intemperate language, and offering any way of satisfaction that he may forgive me, and be reconciled to me; which till he doe, I am his debtor, in his danger to attach me, as it were to bring me before the Judge, and he to deliver me to the Baily or Sergeant, and he to cast me into prison, &c. *i.e.* This sin of mine unretracted by repentance, will lie very heavy upon my score; and without satisfaction to the injured person, will not be capable of mercy or pardon from Christ: which danger is set to enforce the duty. The second part of the duty is, that the making this our peace is to be preferred before many other things, which passe for more specious works among us; as particularly before voluntary oblations, which are here meant by the *gift brought to the Altar*, such as those of which the Law is given, *Lev.* 1.2. Not that the performance of this duty is to be preferred (being a duty to my neighbour) before piety, or the duties of true Religion toward God; but before the observation of outward rites, sacrifices, Oblations, &c. *Mercy before sacrifice*, *Mat.*9.13. & 12.7. And that those offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our prayers expresst, 1 *Tim.*2. 8. by [*lifting up of holy and clean hands*] must be *without wrath*; or else like the Fast, *Isa.*58.4. [*Ye fast for strife and for debate*] and the long *prayers*, *Isa.* 1. [when *the hands were full of blood*] 'twill be but a *vain oblation* in Gods account, like *Cains* when he resolved to kill his brother.

Of the time of calling our selves to account for trespasses.

S. *Is there any thing else you will commend to me out of these words before we part with them?*

C. Yes, 1. That the time immediate before the performing of any holy duty, of prayer, of oblation, of fasting, of receiving the Sacrament, &c. is the fittest and propereſt time to call our selves to account for all the trespasses and injuries we are guilty of toward God and men. [*If thou bring thy gift, and there remembrest*, *v.* 23.] That it seems a season of remembring. 2. That though the

the not having made my peace with those whom I have offended, make me unfit for any such Christian performance, and so require me to defer that till this be done; yet can it not give me any excuse to leave that Christian performance undone, but rather hasten my performance of the other, that I may perform this also. He that is not yet reconciled must not carry away his gift, but *leave it at the Altar, v.* 24. and *goe and be reconciled,* and then *come* back and *offer his gift.* He that is not in charity or the like, and so unfit to receive the Sacrament, must not think it fit or lawful for him to omit or neglect that receiving, on that pretence, (or if he doe, 'twill be a double guilt) but must hasten to recover himself to such a capacity that he may with cleane hands and heart, thus come to Gods table whensoever he is thus called to it. 3. That a penitent reconciled sinner may have as good confidence in his approaches to God as any, [*Then come, &c. v.*24.] 4 That the putting off or deferring of such businesses as these of reconciliation, satisfaction, &c. 1. Is very dangerous. And 2. The danger of them past reversing, when it commeth upon us. 5. That there is no way to prevent this, but in time of life and health, quickly, instantly to do it, the next houre may possibly be too late. *Agree quickly whilest thou art in the way, v.* 25. 6. That the punishment that expects such sinners is endlesse, indeterminable, the [*till thou hast paid*] *v.*26. is not a limitation of time, after which thou shalt come out, (any more then [*she had no children till she died*] is a mark or intimation of her having children after death) but a proposall of a sad payment which would never be done, the paying of it would be a doing for ever.

S. *I thank you for these supernumerary meditations, I hope they shall not be cast away upon me.*

I shall detain you no longer here, but call upon you to proceed to the next period, which I see to begin in like manner with a commandement of the old law, Thou shalt not commit Adultery; *and the same introduction to it which was to the former,* [Ye have heard that it was said by them of *old time*] *which, by what I before learnt of you, I conclude should be,* [to them of old time] *or to the ancient Jews,* Ex. 20. 14. *I shall propose no more scruples in this matter, but onely crave your directions for the main, what you conceive*

Sect. VI. *Of Adultery.*

ceive forbidden here in that old Commandement.

θυμός. ἐνθυμία. *C.* As in the former God by *Moses* restrained all the accursed issues of one kinde of sensuality; so in this place of the other, this of lust. And naming the chief kinde of breach, that of *Adultery*, *i. e.* lying carnally with a married woman, he forbids also all other acts of uncleanesse which are not conjugall. Thus have some of the *Jews* themselves interpreted the word; and so in the Scripture and good Authors, in common use, *adultery* and *fornication* are taken promiscuously to signifie all manner of uncleanesse. Of which, though some kindes seem to have been permitted the *Jews*, yet this permission is not to be conceived to extend any farther then the benefit of legall impunity, (not that they were lawfull or without turpitude.) Yea and that some kindes of them were by their law severely punished, you shall see, *Deut.* 22. But more severely by God himself, as *Num.* 25. So that under the letter of that old Commandement are contained not onely the known sins of *adultery* and fornication, but all other kinde of filthinesse mentioned, *Rom.* 1. 24. 26. & 27. *v.* 29. Where there are four words that seem to contain all sorts of it under them: [a] *Fornication*, [b] *Villany*, [c] *Immoderate desire*, [d] *Naughtinesse*: And so again, 2 *Cor.* 12. 21. *Uncleanesse*, *fornication*, *lasciviousnesse*, and *Gal.* 5. 19. *Adultery*, *fornication*, *uncleanesse*, *lasciviousnesse*, and *idolatry*. Which last word in that & other places, seems a word meant to contain all such kind of sins under it, because they were so ordinary in the Idolatrous mysteries of the Heathens; most of their rites and secrets of their religion, being the practice of these filthy sins. So *Eph.* 4. 19. & 5. 3. in both which places, as also before, *Rom.* 1. 29. & *Col.* 3. 5. The word there rendred *Covetousnesse* in the three latter, & *greedinesse* in the first, signifies that *irregular desire*; and so those Heathenish sins, which here also, *Col.* 3. 5. are called *Idolatry*. I would not give you any more particular account of these sins, but desire God to fortifie you with all care and vigilance against them; grounded in a sense of hatred and detestation of them, as of the greatest reproach to your nature, grievance to the Spirit of God, defamation of Christianity where ever they are to be found, and the sins of such a nature, that when they are once in any kinde indulged to, they are apt to break out into

μοιχεία, πορνεία.

[a] πορνεία. [b] πονηρία. [c] πλεονεξία. [d] κακία.

πλεονεξία.

to all the basenesse and vilenesse in the world; and that in brief, are called by Saint *Peter, abominable idolatry*, 1 *Pet.* 4. 3.

S. *The good Lord of all purity by the power of his sanctifying grace preserve me from all such taints, to be a Temple for the holy Ghost. But what else is reducible to this Commandement of the law?*

C. 1. All desires of these sins consented to, although they break not out into act. 2. All *morose* thoughts, *i. e.* dwelling or insisting on that image, or phansying of such unclean matter with delectation. 3. The feeding my lust with luxurious diet, inflaming wines, &c. or other such fewell and accentives of it, &c.

S. *What now hath Christ added to this old prohibition?*

C. You have it in these words, That *whosoever looketh after a woman, to lust after her, hath committed adultery with her already in his heart.* Of looking on a woman to lust.

S. *What is the meaning of that?*

C. That he that so *looks, &c.* 1. Signifies his *heart* to be *adulterous*, though himself be not, either through want of opportunity, &c. 2. That he shall by Christ be censurable as the *adulterer* under the law.

S. *But what is the full importance of* looking on a woman to lust?

C. It is not to look to that end that I may lust, (as some are willing to interpret here; by this means making looking sinfull onely in order to that end, that lusting; without designing of which they conceive the looking it self will be no fault) but either to look so long till I lust, or else to satisfie my lust (though not with the yeelding to the corporall pollution, yet) so far as to feed my eye, *to gaze, to dwell on the beauty of other women.* I shall give it you in the language of the Fathers who have thus interpreted it. *He that stands and looks earnestly*, Theoph. *Hee that makes it a businesse to look earnestly upon gallant bodies & beautifull faces, that hunts after them, and feeds his minde with the spectacle, that nailes his eyes to handsome faces.* Chrys. And again, *Not he that desires that he may commit folly, but looks that he may desire.* And again, *God hath given thee eyes, that seeing the creature thou maiest glorifie him and admire him.* As therefore there

ὁ βλέπων, or as Chrysostome reads it, ὁ ἐμβλέπων γυναῖκα.

exi.

there was an immoderation and fault in anger, ſo in *looking*. (ſaith he) *thou wilt look and be delighted, look upon thine own wife and love her continually; but if thou lookeſt after other beauties, thou doſt both wrong her, letting thy eyes rove otherwhere; and thou wrongeſt her whom thou lookeſt on, medling with her illegally: For thou toucheſt her not with thy hand, yet with thy eyes thou doſt.* To this Saint *Peter* referres, 2 *Pet.* 2. 14. *Eyes full of adultery*, there being an adulterous look as well as an adulterous embrace, the former forbidden by *Chriſt*, as well as the latter by *Moſes*.

S. *I had not thought this prohibition of* Chriſt *had been ſo ſevere, but ſeeing it is the opinion of ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yeelding to ſatisfie that with unlawfull objects, the beauty of any but our own wives, and the ſtirring up of fire within, which is apt to be kindled by that means, is here forbidden, I ſhall no longer doubt of it, but reſolve, and with* Job *make a* Covenant with my eyes that I will not behold a maid, i. e. *pleaſe my ſelf with the contemplation of her beauty; and the Lord give me grace to make good this reſolution. But then if it be a fault thus to behold, will it not be ſo alſo in the woman that is thus beheld, (as the patient in adultery ſins as well as the agent) eſpecially if ſhe take as great pleaſure in that, as deck and ſet her ſelf out to that end that ſhe may be thus look't on?*

C. Saint *Chryſoſtome* anſwers that queſtion alſo, that it is a great fault, and a kinde of *Adultery* in that woman, that *not onely* expoſes and proſtitutes her ſelf to the eyes of men, ſo *dreſſes and ſets her ſelf out, and cals to her the eyes of all men: if ſhe ſtrike not, wound not others, ſhe ſhall yet be puniſhed, for ſhe hath mixt the potion, prepared the poiſon, though ſhe hath not given the cup to drink; yes, and hath done that too, though none be found that will drink of it.* It ſeems a peece of Chriſtian chaſtity there required of women in this kinde, that is not generally thought of.

Of the Eye & Hand offending.

S. *I ſhall trouble you no longer with this matter, onely I deſire to know, what the two other verſes in this period, of the* eye and hand offending thee, *have to doe in this matter.*

C. They are the preventing of an objection, after this manner upon the giving of that ſevere prohibition, men will be apt to object. O, but 'tis hard not to love that which is beautiful, & not to

behold what is loved. To this foreseen objection he answers before-hand; 'Tis hard and unpleasant indeed, but more unpleasant sure to bee a frying in hell. 'Twere better to *put* the very *eye* out of the head, to *cut* off the *hand*, even that which were most usefull and honourable, then to be cast into hell. Much more when that is not required to cut off, or pull out those members, but onely to turn away the eye from the alluring object, to keep the hand from immodest touches; nay, (saith *Chrysostome*) *This is a most mild and soft precept; it would have been much more hard, if he had given command to converse with and look curiously on women, and then to abstain from them.*

S. *But what hath the hand to doe with that businesse of looking?*

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of looking is to be extended to all other things of the like nature; all libidinous touches, &c. and whosoever abstains from the grosser act, and yet indulgeth himself such pleasures as these with any but his own wife, sins also against this law of Christ.

Sect. VII. *Of Divorce.*

S. *Shall we now hasten to the third law here mentioned? It is about* Divorce. *What was the state of this businesse under the law?*

C. The ten Commandements mention nothing of it, and therefore you see the proemiall form is changed; not as before [*Ye have heard that it hath been said to them of old*] (the character of the Commandements) but onely, [*It hath been said*] which notes that there is somewhat in *Moses* his writings about it, though not in the Tenne Commandements. And what that is, you will see, *Deut.* 24. 1. to the 5th to this purpose, That *hee that hath married a wife, and likes her not for some uncleanesse which he hath found in her, he is permitted to give her a bill of divorcement, and send her out of his house; and in that case she may marry again; and though her second husband doe so too, or die, yet the former husband not permitted to take her again for his wife.* Now ~~that which was there said~~, is no justification of that giving a bill of divorcement upon any occasion, save onely that of fornication, (as appears by Christs testimony, *Mat.* 19. 3. to the 10th.) But an indulgence of legall impunity granted to the Jews, *Because of the hardnesse of their hearts, i.e.* Because they were such an unruly stubborn people, that if they should have incurred punishment

vide p. 287

from the Magistrate by putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might freely have married again. So again, *Mark* 10. 4, 5. Where though it be called a *precept*, *v.* 5. yet but a *sufferance*, *v.* 4. *i.e.* a precept of permission, or a law that this shall be tolerated without incurring of legall punishment. Or if he, contrary to law and justice, doe put her away, then the precept is, that he give her a *Bill of Divorcement in her hand.* Nothing in the whole action, precept, but that it was thus in the Old Testament; (onely a permission or not punishing of such divorces) may appear by *Mal.* 2. 16. The Lord saith, That [*he hateth putting away*] speaking, as the context shews, not of every kinde of *divorce*, but particularly of the putting away a wife for barrennesse, without other default; of which the Prophet brings in the women complaining, and to shew the unjustice of it, he useth the example of *Abraham*, under the title of אחד: one, *v.* 10. who desiring issue and having none, would not yet put away his wife.

S. *What doth* Christ *now in his new law, in this matter?*

C. He recals that old indulgence or permission; for coming now to give more grace then the law brought with it to the *Jews*, he thinks not fit to yeeld so much to the hardnesse of mens hearts, as to remit them from legall punishments here, if they shal use that liberty so contrary to the vow of wedlock; & therefore in Christian Common-wealths leaves the punishing of such offenders as free as it had been among the *Jews*, had it not been for that sufferance. As for the sin and consequent punishment of it in another world, though he need not ampliate that, (there having not been any such priviledge of immunity before to the *Jews*, onely such punishments according to the nature of the Old Testament, not so explicitly spoken of) yet he seems to intimate it in saying, [*He causeth her to commit adultery, and him that marries her*] which sure is punishable in another world by that punishment which awaits adulterers themselves; and if *after such divorcement he himself marry again, he committeth adultery*, and is in that name liable, *Mat.* 19. 3.

S. *But what, is no kinde of Divorce lawfull now under Christ?*

C. Yes, clearly, that which is here named in *case of fornication*, *i.e.* If

ie. If the wife prove falſe to the husbands bed, and take in any other man, 'twill then be lawfull by Chriſts law for the husband to give her a *Bill of Divorce, i. e.* legally to ſue it out, and ſo put her away. The reaſon being becauſe of the great inconveniences and miſchiefs that ſuch falſeneſſe brings into the family; children of anothers body to inherit with (or perhaps before) his own, &c. which ſort of reaſons it is that this matter of Divorce now under Chriſt, is chiefly built on, (and not, as might be imagined, that of the conjugall contract, for that being mutuall, would as well make it lawfull for the wife to put away the husband, which is no where permitted in the Old or New Teſtament) this liberty being peculiar to the husband againſt the wife, and not common to the wife againſt her husband: becauſe I ſay thoſe family-inconveniences doe not follow the falſeneſſe of the husband, as they doe that of the wife; to which may be alſo added one other, becauſe the wife hath by promiſe of obedience made her ſelf a kinde of ſubject, and own'd him a Lord, and ſo hath none of that authority over him (an act of which, putting away ſeemeth to be) which he by being Lord hath over her.

S. *Is there no other cauſe of Divorce now legall among Chriſtians, but that in caſe of fornication?*

C. I cannot define any becauſe Chriſt hath named no other.

S. *But me thinks there is a place in Saint* Paul, 1 Cor. 7. 12. *from whence I might conclude that* Chriſt *hath named ſome other. For when Saint* Paul *ſaith that the* brother, *i. e. believer*, having an unbeleeving wife, if ſhe be willing to live with him, he muſt not put her away, *he prefaceth it in this manner:* To the reſt ſpeak I, not the Lord. *Whence I inferre that in S.* Pauls *opinion* Chriſt *had not then ſaid that* unbeleef *was not a lawfull cauſe of* Divorce; *and conſequently I conclude that* Chriſt *had left place for ſome other cauſe beſide fornication, and therefore I ſhould gheſſe that the naming of* fornication *here was not excluſive to all other cauſes, but onely to thoſe that were inferiour to it, (and that would make it contrary enough to what was by* Moſes *permitted, to wit,* [for every cauſe] Matth. 19. 13.) *and that if there ſhould be found any other cauſe as great as that, it might be conceived comprehended under that example named of* fornication; *and then I ſhall be bold to interpoſe my opinion, that ſure if the wife ſhould attempt to poyſon, or other-*

wiſe to take away the life of the husband, this would be as unſupportable an injury as adultery, and ſo as fit a cauſe of a divorce as that.

C. You have propoſed an objection of ſome difficulty. I muſt apply anſwer to it by dividing it into parts, and making my returns ſeverally. 1. That in that place, 1 *Cor.* 7. if the words [*ſpeak I, not the Lord*] did belong to the words immediately following, to wit, thoſe which you name, your collection from thence would be reaſonable. But I conceive they belong rather to the 15. *verſe* preciſely, that *in caſe the unbeliever will not live with the beleever, then upon her or his departure, the beleever, man or woman, ſhall not be in bondage,* (*i. e.* conſtrained to live unmarried) but may freely marry in this caſe: and of this it may truly be ſaid, That *Chriſt had ſaid nothing*; and ſo, *This ſpeak I, not the Lord.* Now that this ſtands ſo far from that Preface, fals out, becauſe when the Apoſtle had reſolved to ſay this, that he might ſay it ſeaſonably, it was neceſſary for him to premiſe thoſe other caſes, *v.* 12, 13. and give a reaſon for them, *v.* 14. and then this *v.* 15. would come in intelligibly. If this interpretation be acknowledged, then the ground of the whole objection is taken away. And if it be objected again, that by that liberty of Saint *Pauls*, the woman beleever being put away by the Infidell husband, is permitted to marry again, which ſeems contrary to Chriſts ſaying, *That he that putteth her away except in caſe of fornication, cauſeth her to commit adultery, and whoſoever ſhall marry her committeth adultery.* For if in any caſe but fornication ſhe be cauſed to commit adultery, and he that marries her commit adultery, how in this other caſe of unbeleef is ſhe free to marry? To this I anſwer alſo. 1. That if all this be granted, 'twill yet be nothing to the preſent purpoſe; for it concludes onely againſt Saint *Pauls* judgement; that he did contrary to *Chriſts* in giving this liberty, not that *Chriſt* had ſaid this, which Saint *Paul* ſaith, he had not ſaid, which is the onely thing that this objection is built on. But then 2. Though that which Saint *Paul* here ſaith, be ſomewhat which *Chriſt* hath not ſaid before, & ſo an example of [*I, not the Lord*] yet 'tis not oppoſite or contrary to what *Chriſt* had ſaid; for though *Chriſt* ſay, that *he that divorces* (not for fornication) *cauſeth his wife to commit adultery*; yet

yet ſure his meaning is onely that as much as in him lies, he cauſeth her, by putting her to ſome ill exigents, which may perhaps tempt her to harlotry; but not that he *forceth* her to this, infallibly or irreſiſtibly; for ſure 'tis poſſible one who is ſo divorced may live chaſte; yea, and though ſhe have leave to marry, live ſingle ever after. And that this is the meaning of that phraſe, [*cauſeth her to commit adultery*] you may be aſſured by this, that *Chriſt* mentions it onely as an aggravation of the mans fault, who by this puts her on that hazard, of which he is no whit leſſe guilty, though ſhe reſiſt that temptation, and eſcape that danger. And for that part of our Saviours ſpeech, [*he that marries her that is divorced, commits adultery*] it belongs not to the matter, for that [*her*] there, is not [*her*] that is divorced for ſome other cauſe; for ſhe having merited nothing, no reaſon that ſhe ſhould be puniſhed by that bondage; or conſequently that he that marries her, being now free, ſhould be thought to offend; but the [*her*] is ſhe that is divorc'd for fornication, and of ſuch an one it is very reaſonable on both ſides, though the truth is, *Chriſt* had affirmed nothing of it. Thus you ſee the place to the *Corinthians* cleared, I ſhall onely (by the way) add, that *v.* 12. thoſe words [*to the reſt*] ſeeming to be oppoſed to [*the married*] *v.*10. as though he ſpake now to the *reſt, i. e.* thoſe that are unmarried, is a miſtake cauſed by the Engliſh Tranſlation, for thoſe that *v.* 12. he ſpeaks to, are married alſo. The word would better be rendred, *for the reſt*, or [*to the reſt*] referring not to perſons, but things, [concerning the reſt.] λοιποῖς.

Having anſwered now your firſt part of the objection, I proceed to the ſecond, and anſwer, that there were again ſome reaſon in the inference, if *firſt*, S. *Paul* had thus affirmed, (which we have ſhewed he did not.) And 2. there could be produced any cauſe ſo juſtifiable for divorce, as adultery is. But of this I am perſwaded that there can none be produced, becauſe in all conſiderations none is ſo great and ſo irreparable an injury, as this; none that repentance can ſo little ſet right again, the poſſibility of which is one great reaſon why other injuries are not thought fit by *Chriſt* to be matter of divorce. For though it be poſſible ſome other ſins may be as great or greater then adultery, (as idolatry, heatheniſme, for example) yet becauſe this is not ſo con-

trary to, and destructive of the conjugall state, therefore 'tis [illegible] thought fit to cause divorce, by S. *Paul* (nor, as appears, by *Christ* neither) though to cause damnation, (which is far greater punishment then divorce) it be abundantly sufficient. As for the having attempted the life of the husband, (which leads me to answer the last part of the objection) I shall make no doubt to say this is not equal to the having committed adultery. For first it appears that though it was attempted, yet it was not acted (for if it had, that would have made a reall divorce indeed) and the attempt, 1. Is not so punishable as the act: and 2. It may by repentance be repaired again, and the rest of the life be the more happy and comfortable with such a penitent wife; and this very possibility is considerable: and that that was the reason why the beleeving husband is advised not to put away the unbeleeving wife, [for *he knows not whether he* may not convert and *save the heathen wife* by living with her] hath place here also. To this purpose I will tell you a story, of a Master and Servant, which you may accommodate to an Husband and wife. *Les Diguerirs*, after Constable of *France*, had learn'd that his man that served him in his chamber, was corrupted to kill him: being in his chamber with him, and none else, he gives him a Sword and Dagger in his hand, and takes another himself, then speaks thus to him; You have been my servant long, and a gallant fellow, why would you be so base as to undertake to kill me cowardly? Here be weapons, let it be done like a man: and so offers to fight with him: The servant fell at his feet, confessed his vile intention, begged pardon, promised unfeigned reformation. His Master pardoneth him, continues him in place of daily trust in his chamber, he never hath treacherous thought against him after. So you see this crime may be repaired againe, and no danger in not divorcing. But then, 2. If there were danger of being killed still, yet may the inconvenience of living with one who hath been false to the bed, be beyond that. *Love is strong as death, jealousie cruell as the grave; the coles thereof are coles of fire, which hath a most vehement flame*, saith *Solomon*. And if that be thus caused, what a hell is that mans life? and that is farre worse then death, especially then the meer danger of it: and beside, if she also have repented of her fornication, and [illegible] husband

Vidal. in the life of Les Diguerirs.

husband be satisfied that she hath so; yet the disgrace of having been so used, and perhaps the continuall presence of a base Brat in the family will be yet more unsupportable then that possible danger of losing a life. For you see how ordinary it is for men to contemn their lives, to endanger, nay, oft actually to lose them rather then part with reputation or any such trifling comfort of life; on this maxime of the naturall mans, that 'tis better to die then live miserably or infamously. And though Christianity curb that gallantry of the world, yet still it commands us to contemn life when it cometh in competition with obedience to him; which here it doth, or may doe, if *Christ* command (as his words affirm he doth) this not-divorcing for any kinde of cause but fornication. The same might be said in divers other things where we are apt to interpose the excuse of extream necessity (*i. e.* danger of losing our lives) when we are not inclined to doe what God bids us doe. Where 1. If we did thus die, it were Martyrdome, and that the greatest preferment of a Christian. 2. Seeing 'tis but danger, and not certain death, we may well intrust our lives in Gods hands, by doing what he bids us; and think our lives safest when so ventur'd. And so I have satisfied your scruples.

S. *Other scruples in this matter of divorce I think I could make to you; but I hope neither you nor I by the blessing of God shall ever have occasion to make use of the knowledge of such niceties.*

I shall hasten you to that next period which contains a prohibition unnecessary to be instilled into young men, lest the sinne get in fashion, and that root so deep in them that 'twill not suddenly be weeded out, and that is of Swearing. *Be pleased therefore after Christs method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandement, which by the style of the Preface,* [Ye have heard that it hath been said to them of old time] *I collect to be the third of the ten Commandements?*

Sect. VIII. *Of Swearing*

C. The first part of it, [*Thou shalt not forswear thy self*] is clearly the third Commandement; but the latter part [*But shalt perform to the Lord thine oaths*] is taken out of other places of the Law, to explain the meaning of the former, and to expresse it to us, as literally it sounds, against perjury, or non-performance of promissory oaths.

S. *But*

S. *But the third Commandement is in Exodus,* [Thou ſhalt not take the Name of the Lord thy God in vain] *is that no more, then* [Thou ſhalt not forſwear thy ſelf?]

C. No more undoubtedly, if either *Chriſt* may judge, who here ſaith ſo; or the importance of the words in the Original be obſerved. For to *take* or *lift up the name of God,* is an *Hebrew* ἔργον ῥῆμα. ſtyle, *to ſwear*; and the word [*vain*] and [*falſe*] is all one, as 1. the Hebrew writers generally acknowledge, 2. that of idle word enforceth, *Matth.*12.36. being there applyed to that not onely *vain* but *falſe* ſpeech, *v.* 24. [*He caſts out Devils by the* שוא *Prince of Devils*] 3. Becauſe the very word that *Exod.* 20.7. is rendred *vain* in the third Commandement, is uſed *Deut.* 5.11. in the ninth Commandement for (and is ſo rendred by us) *falſe witneſſe*: and ſo *Pſal.* 24. 4. *lifting up the ſoul unto vanity* (that phraſe of *lifting up the ſoul,* referring to that form of ſwearing by the life) is expreſt in the next words, *ſworn deceitfully.* By all which 'tis clear, that to take Gods name in vain is to forſwear ones ſelf. ℵ וזכ p.287,288 .....

S. *But is nothing elſe reducible to this old Commandement?*

Oecumenius. C. Swearing ſimply taken, is not reducible, for beſides that the expreſſe words of *Moſes* plainly permit it, *Thou ſhalt ſwear by his name, Deut.*6.13. 10.20. The Fathers ſay plainly, that to ſwear under *Moſes* was lawfull. Yet perhaps fooliſh, wanton, (ſuch prophane blaſphemous) uſing of Gods name may be reſolved to be there forbidden by reduction.

S. *What then hath* Chriſt *ſuperadded to the old Commandement?*

C. A totall univerſall prohibition of ſwearing it ſelf, making that as unlawfull now, as perjury was before.

S. *Are no kinde of oaths lawfull now to a Chriſtian?*

C. That you may diſcern this matter clearly and diſtinctly, you muſt mark two circumſtances in our Saviours ſpeech. 1. The phraſe *v.*37. [but *let your communication, &c.*] From whence one univerſal rule you may take, that to ſwear in ordinary *communication,* or diſcourſe, or converſation, is utterly unlawfull. 2. You may apply our Saviours prohibition to the particular matter of *Moſes* his law forementioned, and that was of promiſſory (not aſſertory) oaths; and then adding to that the importance of the word [*ſweare*] as it differs from *adjuration*, or being ſworn taking

taking an oath adminiſtred by thoſe who are in authority, you have then a ſecond rule, That all voluntary, but eſpecially promiſſory oaths, are utterly unlawfull now for a Chriſtian.

S. *What doe you meane by* voluntary *oaths?*

C. Thoſe, that no other impellent but my ſelfe, or my own worldly gain or intereſt extort from me: for of theſe you muſt reſolve, that if my oath be not either for the glory of God, (as S. *Pauls* oath, *Rom.* 1. 9. *Gal.* 1. 28, &c. which were to ſtand upon record to poſterity and to confirm the truth of God, being in his Epiſtles, whereas in all the ſtory of his converſation in the *Acts* we never finde that he did ſwear) Or for the good of my Neighbour, (wherein generally I as a private man am not to be Judge, but to ſubmit to the judgement of the Magiſtrate legally calling me to teſtifie my conſcience, or to enter into ſome oath for the good and peace of the Publick) or ſome ſuch publick conſideration, but onely for my owne intereſt, &c. it is utterly unlawfull.

S. *Why did you adde, but eſpecially* promiſſory *oathes?*

C. Becauſe thoſe are moſt clearly here forbidden both by the aſpect theſe words have on the precedent, *thou ſhalt perform thy oathes*, and by the precept of S. *James*, in that matter, *c.* 5. 12. *Let your yea be yea, and your nay, nay, i. e.* let your promiſes and performances be all one, (the firſt *yea* referring to the promiſe, the ſecond to performance) which he there mentions as a means to make all promiſſory oaths unneceſſary; for he that is ſo juſt in performing his word, there will be no need of his oath, and he that doth uſe oathes in that matter may be in danger to *fall into lying or falſe ſpeaking*, which is the meaning of thoſe words which we there render *leſt you fall into condemnation.* μὴ εἰς ὑπόκρισιν πέσητε. i. e. ψευδολογίαν.

S. *What is the meaning of thoſe ſeverals that follow*, Neither by Heaven, &c. *May it not be, that I muſt not ſwear by them, but onely by God? Or not ſwear falſly, ſo much as by them?*

C. No, but clearly this, that thoſe leſſer oaths taken in by ſome in civility to God, whom they would not invoke in ſmall matters, but yet would uſe this liberty of ſwearing by other inferiour things, are now utterly unlawfull; a Chriſtian muſt not uſe any of thoſe. Becauſe every of theſe are creatures of God (whoſe whole beeing conſiſts in reference to him) and not to be ſubje-

cted to their luſt to be toſt and defamed by their unneceſſary oathes.

S. *What is meant by the poſitive precept in the cloſe,* [but let your communication be yea yea, nay nay.] *Is it, as you expounded Saint* James [Let your yea be yea, &c.] *i.e. let your promiſes and performances be anſwerable to one another?*

C. No, there is difference betwixt the phraſes, *Let your yea be yea* ſignifies that, (as on the other ſide, *yea* and *nay*, ſignifies *levity*, 2 *Cor.* 1. 19.) But *let your communication be yea yea*, is this, in ordinary diſcourſe you may uſe an *affirmation* (that is one *yea*) and if occaſion require an *aſſeveration* (that is another *yea*,) and ſo again a negation and a phraſe of ſome vehemence (as a redoubling) to confirm it (that is *nay nay:*) and this will ſerve as a good uſefull means to prevent the uſe of ſwearing, by aſſigning to that purpoſe, ſome ſuch aſſeveration which will ſerve as well, & therefore *Chriſt* doth not only forbid any more then this, but in a manner direct to the uſe of this, as that which will help us to perform his precept.

S. *There is yet one thing behinde, the reaſon that this is backt with, for* [whatſoever is more then this, cometh of evill,] *what is meant by that?*

C. Either that it *cometh from the evill one*, Satan, who makes men unapt to beleeve without oathes, that ſo he may make the free uſe of them the more neceſſary: or *from evill, i.e.* that great kinde of evill among men, the breaking of promiſes, from whence this cuſtome of adding oaths proceeds. By which is alſo intimated, that oaths are here by Chriſt forbidden, not as things in themſelves evill, but as things which are not to be uſed but in affaires of ſpeciall moment, a reverence being due to them, which are therefore not to be made too cheap.

Sect. IX. *Of revenge, or retaliating evill.*

S. *Be pleaſed then to advance to the next period, and the foundation of that laid as formerly in the words of the Law,* [An eye for an eye, and a tooth for a tooth,] *which I ſee again by the variation of the preface from that which was prefixt to the commands of the decalogue, not to be of that number, and yet is the phraſe alſo varied from that which was prefixt to that of divorce: There onely* [it hath been ſaid] *but here* [yee have heard that it hath been ſaid.] *What is the reaſon of that?*

C. It

C. It signifies that as it is lesse then a commandement of the law (*i.e.* is no precept that every one should thus require an *eye* of him who had put out *his*) so it is more then a bare immunity from earthly punishment to him that should so require; (which I told you was all that was allowed in that of divorce) the truth is, this was by the law of nature, and *Moses* freely permitted (and no sinne then chargeable on him that did so) that he that had lost any member of his body might, by way of revenge or retaliation, legally or judicially require the like member of his, who had thus injured him, to be taken from him, *Deut.* 19.21. though among the *Jews*, this private men were not to doe on their own heads, but might by legall processe, goe to the Judges and require this due from them.

S. *What hath* Christ *appointed in this matter?*

C. 'Tis set down in these words, [*But I say unto you that you resist not evill.*] Where the word which we render [*evill*] signifies not a *thing* but a *person*, the injurious man, or he that hath done the injury; and the word rendred [*resist*] notes not that that our English commonly signifies; but peculiarly to *retaliate, to return evill for evill*; by which interpretation it is directly answerable to what went before [*eye for eye,*] &c. and so is a denying to Christians that liberty that before was allowed the *Jews*; that of *revenge, retaliation*, returning those mischiefs to others, which we have received from them.

τῷ πονηρῷ. ἀντιστῆναι, ut præpositio ἀντὶ non oppositionem sed retributionem notat, ut in voce ἀνταπόδοσις, & ἀντιστοιχεῖν & ἀντιποιεῖν.

S. *What plain places of Scripture be there which prohibit this, so that I may be induced, by the analogy of them, to beleeve this forbidden here?*

C. One plain place there is, which seems to me to be a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evill for evill*] so again, *v.* 19. [*Avenging not your selves*] *i.e.* thus *rendring evill to evill*: which is farther explained by the following words, [*but give place unto wrath*] *i. e.* to Gods revenge, as it follows [*vengeance is mine, I will repay it, saith the Lord.*]

S. *But how farre doth this precept of not revenging extend? To publick Magistrates, or onely to private persons one toward another?*

C. To this I shall answer by these severall degrees. 1. That it doth not interpose in the Magistrates office, so as to forbid him

to punish by way of retaliation, if the laws of the Land so direct him; for his office being to preserve the Kingdome in peace, Christ forbids not the use of any lawfull means to that end, but rather by the Apostle confirms it in his hand, by saying, [*he beareth not the sword in vain*] and adding, [*he is Gods Minister, an avenger for wrath to him that doth ill.*] By which is intimated that that sword for *vengeance*, or punishment of offenders, which naturally belongs to God onely, is as farre as respects this life, put into the hands of the lawfull Magistrate, with commission to use it, as the constitution of the Kingdome shall best direct, either by way of retaliation, or otherwise; and what is done thus by him, is to be counted *Gods vengeance* executed by him; and so no more contrary to the prohibition of private revenge, then Gods own retributions would be; which yet are mentioned by the Apostle as an argument to prove the unlawfulnesse of ours, *Rom.* 12. 19. *Avenge not your selves, but rather give place to wrath*; leave all punishment to God, *For it is written, Vengeance is mine:* By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengefull mindes would be best pleased with, because by our patience our enemies shall be damned the deeper, as some would collect from *Rom.* 12. 20. but) because the priviledge of punishing offenders, *i. e.* of vengeance, belongs peculiarly to God, and to none but those to whom for things of this life he is pleased to communicate it. Which I conceive to be the reason why upon this ground of *vengeance belonging to God* only, set down in the end of *Rom.* 12 the thirteenth to the *Romanes* begins with *obedience to the higher powers, and their being ordained by God, &c.* This being thus set, it will follow, 2^ly. that Christs prohibition belongs onely to those who have received the injuries, considered (whatsoever they are) as private sufferers; and those are forbid two things; 1. Taking into their own hands the avenging of themselves. 2. (And which is the speciall thing in this place, the former being not by the law permitted to the *Jews* themselves, though among the Heathen it was generally thought lawfull to hurt them who had injured us) desiring and thirsting, seeking and requiring even that revenge which the law of man affords, with this reflexion on himselfe, for the satisfying his revengefull humour. (This might *Christ* very reasona-

reasonably prohibit, it being before not commanded, but onely permitted by *Moses* law; though forbid the Magistrates thus to punish offenders he could not, without destroying that law, which indeed to have done would not be thought reasonable for *Christ*, the greatest part of the world being so farre from Christians even now in times of Christianity. Not that it is made utterly unlawfull by Christ to prosecute any who hath wronged me, and bring him to legall punishment; for that the law of man authorized and not contradicted by Christ, may and oft doth require of me; and there is great difference between *revenge* and *punishment*: Nor that it is unlawfull to require reparations for an injury done me when the matter is capable of it; nor to doe the same for the good that may accrue to my brethren by the inflicting such exemplary punishment on offenders; but that to require this for the satisfying of my own revengefull humour *besides* or *without* the reparation of the dammage received by me, (as generally it is when I require *an eye for an eye*; for in that case the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may possibly befall me another time if this passe unpunished, is thought fit by Christ to be interdicted us Christians; who are bound, 1. By gratitude for what Christ hath done to us in pardoning of injuries, to go and doe likewise, *i.e.* to pardon and not revenge injuries. 2. By the law of faith to vanquish such fears, and depend on Gods providence to defend us for the future, and not to be so hasty and solicitous in using all possible means, however unlawfull, for the future securing of our selves. And all this seems to be the literall importance of that phrase, *Rom.* 12. 19. [*Not avenging our selves*;] Whatever avenging is lawfull, that is not which reflecteth *upon our selves*, and our own immoderate passions; whether that of anger, or that other of desire, a branch of which is this worldly carking.

From these two thus set it will appear, *thirdly*, what is to be said of *warres* between one Kingdome and another, which are of a middle nature between the revenge of the Magistrate upon the offender within his jurisdiction, and the revenge of one private man upon another; this being between *equals*, and so not of the first kinde; and yet between *publick* persons or bodies, and so Of Warres.

not of the second, which consequently will be onely so farre lawfull, as it agrees with the *first*: and unlawfull, as with the *second*.

S. *In what respect may* warre *be lawfull? Or is it at all so?*

C. That it is not absolutely unlawfull, appears, 1. By the Baptists answer to the souldiers when they came to his Baptisme, *Luke* 3. 14. where he forbids them not that calling as unlawfull. 2. By *Christs* commending the *Centurions* faith, who was then a Souldier. 3. By *Pauls* using a band of Souldiers against the Treachery of the *Jews*. 4. By Saint *Peters* baptizing of *Cornelius* without his giving over the military imployment. Now in what respect warre may be lawfull, will appear, if we observe the causes of it. 1. If it be for the suppressing of a sedition or rebellion at home, it is clearly lawfull for the lawfull Magistrate, as having the power *of the sword*, 1. To preserve the peace of the land. And 2. To punish and suppresse the disturbers of it. In which case it is impossible any war should be lawfull on both sides; there being but one supreme power in any Kingdome, (whether that consist of one or of more persons) and to that belonging the power of the sword, which whoever else *taketh into* his hand in any case usurpeth it, and therefore ought to *perish by the sword*. 2. If betwixt one Kingdome and another, then the warre may be lawfull again, in case one Kingdome doth attempt the doing any eminent injury to another, which by a warre may possibly be averted from those whom the Magistrates office binds him to protect. An *eminent injury* I say, and that which is more hurtfull then warre; or to king up of arms, and that again, when there is no arbitration, or other means of debating such controversies, or averting such injuries to be had. And with these cautions, *To hurt no peaceable* men as near as may be; To shed as little bloud as is possible; Not to protract it, out of desire of revenge, or gain; Not to use cruelty to captives, on those that yeeld themselves, and desire quarter, or women, children, husbandmen, &c. To give over war when any reasonable terms of peace may be had; To take away nothing from the conquered, but the power of hurting. In these cases and with these cautions as it is lawfull to the higher Powers to use arms, so is it also to others their Subjects that have commission from them, if they be satisfied of the justice of the cause; it being not im-

S.

nable that any Magistrate should by his own personall strength protect his Subjects without the assistance of others with him.

S. *But is it lawfull for a private man for the repelling of any the greatest injury from himself to kill another? Or if it be not, how can this warre against those who are not our Subjects and Rebels, but those who are out of our power, and over whom we have no jurisdiction, (and so we are but private men in respect of them) be accounted lawfull, seeing it is sure more sinfull to kill many then one?*

C. To the *first* part of your question I answer, that a private man may not, by the law of Christ, take away anothers *life*, for the saving his own *goods*, or the repelling any such kinde of injury from himselfe, because *life* is more then *goods*: but if his life be attempted also, and no probable means to save it but by taking away the others life, it may then be lawfull to take away his life; Christ having interposed nothing to the contrary, (where yet he that to save anothers life, or rather then take it away, should venture and lose his own, may be thought to doe better and more honourably, in imitating Christ who *laid down his life for his enemies.*) This then being granted, I say yet to the *second* part of your question, that the same rule cannot be extended to the making of war unlawfull. 1. Because the Supream Power who is supposed to manage the war, hath the sword put into his hand by God, (which the private man had not;) and that not onely to punish Subjects, but also to protect them: 2. Because it is his duty so to do, which he may not (without sin against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that naturall right of his; deny himself to follow Christ; and for his life it self may better thus part with it, by leaving it to Gods tuition, then the Magistrate can another mans, being intrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, that will be counterwailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them then life it selfe deprived of that.

S. *Well then, supposing warre to be lawfull, and these two kindes of warres to be such, What other kinde of lawfull warres are there? Or have you any more?*

C. It

C. It will be hard to name any other; and yet I ſhall not peremptorily ſay there is no other, becauſe ſome other perhaps may be found which will bear proportion to one of theſe.

It will be eaſier to inform you in this matter by telling you what be the ſpeciall ſorts of warres that are unlawfull.

S. *What be they?*

C. 1. When one Nation fighteth with another for no other reaſon but becauſe that other is not of the true *Religion*; this is certainly unlawfull. For, 1. God hath not given any Nation this juriſdiction over another. And 2. 'Tis againſt the nature of Religion to be planted by violence, or conſequently by the Sword; and therefore much more is this unlawfull for Subjects to doe, againſt the laws and Governours under which they are placed.

S. *But is not* Religion *the moſt precious thing of all? What then may we fight for if not for that?*.

C. It is the moſt precious thing indeed, and that to be preſerved by all lawfull, proper, proportionable means; but then war or unlawfull reſiſtance being of all things moſt improper to defend, or ſecure, or plant this; and it being acknowledged unlawfull for *Peter* to uſe the ſword for the defence of *Chriſt* himſelfe, to doe it meerly for Religion, muſt needs be very unlawfull. Religion hath ſtill been ſpread and propagated by ſuffering, and not by reſiſting; and indeed it being not in the power of force to conſtrain my ſoule, or change my religion, or keep me from the profeſſion of it, armes or reſiſtance muſt needs be very improper for that purpoſe.

S. *What other warre is unlawfull?*

C. All manner of *invaſive* warre for the inlarging of our Territories; for the revenging of an affront; for the weakning of thoſe that we ſee proſperous, and conſequently ſuſpect it poſſible for them to invade us for the future; or in any caſe, unleſſe perhaps to get ſome reparation for ſome eminent injury done to our Nation which the Nation cannot reaſonably bear, nor yet hope for any other way of reparation.

S. *What is required to make it lawfull for any private man to take armes?*

C. Commiſſion from the Higher Powers under which he lives, and to whom he is a ſubject, and who have the power of the Sword

Sword in their hand; and therefore as in obedience to them, it is poſſible for a private man lawfully to take arms, even when the Governours doe it unlawfully, ſuppoſing that he think the cauſe good upon the Higher Powers undertaking it; ſo he that takes up arms onely for hire, or hope of honour, &c. under one who is not his Magiſtrate, may, though the cauſe be juſt for which the Generall fights, commit ſin in fighting under him.

S. What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?

C. It will be beſt given you by proceeding, and obſerving what *Chriſt* addes on the back of this prohibition. *But whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo, &c.*

S. What is generally obſervable from thoſe additions?

C. 1. The occaſion of them. 2. The generall nature of them wherein they all agree and accord.

S. What is the occaſion of them?

C. Chriſts foreſight of an objection, which upon occaſion of the prohibition precedent, men would be apt to make thus: If when one doth me an injury I may not revenge it on him my ſelf, or require a legall revenge upon him, then by this eaſineſſe he will be taught to multiply thoſe injuries; to ſmite me on the other cheek, when he ſees me take that ſo patiently; to take away my cloak alſo, if I am ſo tame as to let him carry away my coat without any payment; to make me goe a ſtage of two miles with him next time, if I take the firſt oppreſſion ſo patiently. To this foreſeen objection, our Saviour anſwers by commanding us to perform the former duty, and put this feared hazard to the venture, intimating that this is not ſure to be the reward and conſequent of ſuch patience. But yet if it ſhould be certainly ſo, yet we Chriſtians muſt rather ſubmit to this alſo, then give the rains to our revenge on that conſideration; we muſt venture that conſequent with *Chriſt* who hath commanded us this patience, and be armed for the worſt that can befall us in his ſervice. From whence you ſee what obligation it is, that lies upon us toward thoſe acts which are accounted ſo ridiculous among men. Not that we are preſently *to turn the left cheek to him that ſtrikes us on the right, to give the cloak to him that takes the coat, &c.* but to perform the precept of non-revenge, and

not to be tempted from it by any foreseen inconvenience: Yea, and really to make that adventure, if I cannot perform that obedience without it, rather let *him take the cloak also*, then seek ways of revenge for such former trespasses. Which will be no thing unreasonable, if we consider, 1. That *Christ* can preserve us from farther injuries if he think good, as well without us with our assistance; and indeed that patience is oft blest by him to be a more prosperous means of this, then self-revenge would be; it being *Christs* tryed rule *to overcome evill with good.* 2. That if we should chance to suffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the generall nature of these appendant precepts wherein they all agree and accord?*

C. That they are all tolerable and supportable injuries both in respect of what is done already, and what may be consequent to our bearing them. For thus the *losse of the coat* or *cloak* also is a moderate injury; the *smiting on the cheek*, or cheeks, a very inconsiderable pain; and onely valued for the contumely annexed to it, which yet Christians had been before, *v.* 11. (and shortly after by the sufferings of *Christ* be) taught to support chearfully; and the *going a mile or two* a very tolerable invasion on their liberty, and a very easie post, being compared with the ordinary stages, and from thence, 1. The reasonableness and agreeableness of Christs commands to our strength appears; that he provides us such *easie yoaks and light burthens*, even when we think he useth us most hardly. 2. The indulgence which he allowes us in matters of greater concernment; where the damage or trespasse is not so supportable, he there intimates a liberty to use some means to save or repair our selves (which may be extreamly usefull, if not necessary, to our temporall subsistence) though not to work revenge on the enemy for what is past, by exacting any punishment on his person, by endeavouring to trouble him, who hath troubled us, (which cannot bring in any profit to us.)

S. *What now is particularly observable from each of these, as 1. from the first?*

C. That for light injuries done to our bodies which leave no wound behinde them; nor are the disabling or weakning of our bodi-

bodies, nor bring any considerable pain with them, we are not to seek any way of private, no nor so much as of legall revenge, no not though the injury were a contumely also, and the putting it up, a reproach in the account of the world, and withall a possible, nay probable means to bring more upon me of the same making, this thus set is my Christian duty, which I cannot omit without sin; and which for us to perform, or Christ to command, is so far from unreasonable, that the contrary, if we observe the experience of it, is much more unreasonable, and the seeking revenge ordinarily subjects us to greater inconveniences, to more and more dangerous blows, many times, if we become our own champions, and avenge our selves; and to more considerable trouble and charge, if we seek it from the Court of Judicature.

S. *What doe you in particular observe from the second?*

C. 1. The word rendred [*sue at law*] may also signifie to strive, or contend with thee any other way, and so take away thy coat from thee, (and in this case rather lose that and more, then either hurt or maligne him) and 'tis not improbable that it may so signifie here, because Saint *Luke* reads [*him that taketh away thy coat, forbid not, &c.*] *i. e.* doe not by contrary violence or hurting of him thus repell him. If it referre to the former, then we learn that *suing at the law*, though it be meant as a remedy for trespasses, is oft used as an instrument to doe them. 2. That another having wronged me by a suit, and gotten an unjust verdict against me, doth not make it Christian for me to attempt the like on him. 3. That I must not stand so punctually on my right of dominion or propriety in my goods, as to design revenge on every one whosoever shall in the least matter intrench on it, which, beside that Christs prohibition makes sin in a Christian, the very delays, and expencefulnesse of Courts makes unreasonable and absurd for any man to doe. Many losses are more supportable, then such a costly means of repairing them: Yet this not so far to be extended, but that he that, 1. by no arbitration can get his own; Or 2. that desires onely to obtain decision of any controversie; Or 3. he that by this means may defend a Widow or Orphan; Or 4. provide for his own family; Or 5. enable himself to relieve the poore, may lawfully in a matter of great moment enter a suit at law.

κρίνεσθαι.

μὴ κωλύσῃς.

vide p. 289 — 292 .....

S. *What from the third?*

C. That the ſame rule holds for my liberty, that did for my body and eſtate, that every diminution of it muſt not enrage me either to a private or legall revenge on the invader: the ſum of all is, that ſmall ſupportable injuries of any kinde we Chriſtians muſt bear without hurting again, or ſo much as proſecuting or impleading the injurious. In weightier and more conſiderable matters, though we may uſe means, 1. To defend our ſelves: 2. To get legall reparations for our loſſes, yet even in thoſe the giving any way to revengefull deſires, or deſiring to give him any ſmart, or pain that brings no reall gain, or eaſe, or advantage to us, ſave onely the ſatisfying our revengefull humour, is ſtill utterly unlawfull.

S. But what is that, that follows in the cloſe of this period, v. 42. [Give to him that asketh thee, and from him that would borrow of thee turn not thou away?] *And how comes it in this place?*

C. The ſubſtance of it is a command of univerſall, unlimited liberality according to our power to all that are in need, and a direction to one ſpeciall kinde of works of mercy, the lending (without all exaction of *uſe* for the loan) to thoſe, that are in preſent want, and may by ſuch preſent ſupplies for preſent exigence be taught a way of thriving in the world, and getting out from thoſe difficulties of fortune. In which caſe the lending for a time, and after that time the requiring mine own again, may doe ſome men as much, perhaps more good, by obliging them to induſtry, and providence, and fidelity, then giving to ſome other might have done.

S. What connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?

C. 'Tis this, 1. That forgiving, and giving, the two ſpeciall works of our charity toward men, ſhould always goe together, one never doth ſo well, as when tother is joyned with it. Revenge will blaſt our liberality; and the covetous illiberall heart will defame the moſt perfect patience. 2. That the practice of liberality will help us to think it reaſonable not to meditate Revenge, and withall demonſtrate our patience of injuries, &c. to be no puſillanimous cowardly act, becauſe I dare not ſtrike him, but onely an act of obedience unto Chriſt, in doing as he hath done, both for patience and liberality, my Chriſtian charity obliging me to one as well as tother.

S. What

Sect. X. *Of loving enemies.*

S. *What now is the ground-work of the next period?*

C. The repetition of the old law of *loving neighbours and hating enemies.*

S. *Is there any such thing in the law of* Moses, *or* Nature, *that we should hate our enemies, and love none but Neighbours?*

C. I shall tel you as clearly as I can what both those laws have done, in this matter. S. *What hath the law of* Moses *done?*

C. For the loving of the Neighbour, *i. e.* the fellow *Jew*, it hath commanded to *love him as thy self*, *Lev.* 19. 18. and not to *avenge* or bear any *grudge against him*; from which, though it were no exclusion of the like to other country-men, yet 'tis very true that the Jews took occasion of advantage to deny all kindnesse and exercise of offices of common humanity to all others, unlesse they became Proselytes to them. Now this they did without any authority of their law, which therefore *Christ* by the Parable of the good *Samaritan*, shews to belong to the loving of (and shewing mercy to) others beside their own country-men, and extending the meaning of the word [*neighbour*] to all those who are of the same *common stock* with us, and are *men* as well as our selves: though the truth is, God by prescribing the *Jews* peculiar meats, and forbidding others that were familiarly used by the Nations, did consequently interdict them any speciall familiarity of converse with the Nations; by way of caution, lest they should be corrupted by them who were at that time so extreamly idolatrous; which rule consequently was to be accounted temporary, and to last no longer then the reason of it. But then, for the *hating of enemies*, it is not to bee thought that there was any such precept given them, of hating, either all but their own country-men, or even all their very enemies. Thus much only toward it we finde in the law, that though the *Jews* were commanded to doe courtesies to their enemies of their own country, to *rescue the enemies Oxe out of the ditch*, *&c.* yet they are forbid to enter any friendship, affinity, league with the seven Nations, *Hittites*, *Amorites*, *&c.* or to shew any mercy to them; which yet must not be extended to the commanding all manner of mortall hatred against them, but this within certain limits; they were to offer them conditions of peace, and to permit them to redeem their lives, if they desired it, by servitude,

vitude, *Deut.*20. 10,11. and though upon not accepting of conditions of peace, they were to have no pity on them, but to destroy them utterly, yet this belonged onely to those of that age. *Solomon* doth not so, but onely levies a tribute of bond-service upon them, 1 *Kings* 9. 20,21. After the same manner were they to deal with the *Amalekites, to have war with them for ever*, Ex. 17.16. *Deut.*25.19. and with some difference, with the *Moabites*, and *Ammonites*. In all which nothing can be observed contrary to the law of nature, or humanity; for the same power that the Magistrates on earth have over malefactors, the same sure must be yeelded God over Nations and Governours of them, to put them to death by what means he please. This execution he was pleased to commit to the people of the *Jews*, after a long time of patience, when *those nations had filled up the measure of their rebellion*, *Lev.*18.14. So that this [of *hating enemies*] cannot be accounted of as any common general command, for it held not generally against any but these forenamed Nations; but as a *speciall, particular sentence of Gods*, to be at that time executed on them. And although, the truth is, the *Jews* did generally resolve it lawful to *kill* or spoil any that were *strangers* from the religion of the true God; yet by the limiting of Gods command for such execution to these forenamed, and that with the reason, because they had *fill'd up the measure of their iniquities* (which when it is, none but God can judge of) 'tis evident that this was an errour in the *Jews*, and that the rather because at this time when *Christ* spake, they were subject to the *Romans*, and had no power of the sword in their hands; in which case those former commands of warre with *Amalek*, (much more with other idolatrous Nations, against whom it was not appointed) became utterly out-dated, and the law of nature was to prevail; which commends love and charity to all men.

S. *You promised also to shew me what the law of* Nature *had done in this matter. I pray what is it?*

C. Wee have no better way now to judge of that then by the writings and sayings of the wisest naturall men; the sum of which is this; That all men are to be loved and obliged by us; No man to be hurt or disobliged but hee who hath first injured mee; in which case the great Philosopher thinks it

Arist. Top.

provable thing to *love an enemy*, (as to *hate a friend*) but with-all the moderateſt, and wiſeſt, and moſt elevated minds, though they would not command or oblige all men to love enemies, doe yet commend it as moſt honourable ſo to doe, and give many excellent reaſons for it; and conclude, that the *wiſe and good man hath no enemy*. So that from all this, the ſhort is, that the *Jews* taking ſome advantage from thoſe forementioned commands of *Moſes*, and miſtaking them, did think it lawfull to hate others of different Religions, *i. e.* all other Nations, (and the ſame may be obſerved of the *Grecians* toward the reſt of the world under the title of *Barbarians*) but in this did they both againſt the law of *Moſes*, as hath been ſhewed, and againſt the law of *Nature*; by which, hating or hurting is avowed onely in caſe of injuries done, and even then alſo the contrary commended; and ſo that which *Chriſt* hath here to doe, is partly to recall and reform the *Jews* to the law of nature, and to command that which that commended, partly to advance and ſet it higher then the law of the *Jews* had required of them before.

S. *What then is now the law of* Chriſt *in this matter?*

C. It is ſet down, *v.*44. *But I ſay unto you, love your enemies*, &c. to the end of this Chapter. The ſumme of which is, that other mens faults or ſins againſt us (nay againſt God himſelf, for the *Jews* enemies, the people of the ſeven Nations, *Amorites*, &c. being moſt deteſtable ſinners before God, are here referr'd to in this word, *Enemies*) give not us any diſpenſation for the non-payment of that great debt of our nature, *love to all our kinde*. 'Tis true indeed the paſſions and affections that our nature is ſubject to, doe incline us to revenge againſt our enemies; or if wee can conquer that, yet we cannot chooſe but make a diſtinction between friends and foes, and at leaſt have a great coldneſſe and indifference to thoſe who have deſerved ſo ill at our hands. But *Chriſt* is come to mortifie thoſe affections of rage and revenge; and to leade us higher then nature would bring us; to affections, and words, and actions of kindneſſe, and benignity to thoſe that have expreſt the contrary of every of theſe toward us.

S. *But is it not abundantly ſufficient, if my affections and behaviour toward mine enemy, be not like his to me, unkind, revaliating*

of

of injuries, &c? Is there any more required of me?

C. Yes undoubtedly, of a Christian; who is to transcribe that copy, that Christs own dealing with us when we were enemies, did set us. I must not onely *negatively* not hate, or curse, or pursue with injuries; but *love*, and *blesse*, and *doe good*, and *pray* for my greatest enemy.

S. *What is meant by* Loving him?

C. That denotes the affection of charity, and kindnesse, and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his soul, conviction of sin, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sin in him, which is of all things the most proper matter of compassion. 3. Being cordially affected toward him.

S. *What is meant by* Blessing him?

εὐλογεῖτε. *C.* The word in Greek, and the opposition to cursing, (i.e. evill or bitter speaking) noteth *kindnesse* and *friendlinesse of language*; giving them all friendly and courteous words, who have nothing but railing and evill speaking for us; commending to them whatever is capable of it, though they doe nothing but defame and backbite us.

S. *What is meant by* Doing good to them?

C. All outward reall effects and actions of charity. Such are almes, if they be in want; *feeding*, *giving to drink*, *clothing* them, when they are *hungry*, *thirsty*, *naked*; comfort, if in any distresse, counsel, if in any difficulty; rescuing their goods, &c. if we see them in danger; admonishing them in a friendly manner, and such as may be most likely to prevail with them, when we see them falling into any sin, reproving and correcting fatherly, when we see them faln: In a word, contributing our utmost to the good of their bodies, estates, families, reputations, but especially their souls; and all this without any tincture of our revenge, or rage mixing with it.

S. *What is meant by* Praying for them?

C. Desiring of God for them whatsoever they want. 1. Pardon of sin, with an expression of my free pardoning them. 2. Grace for amendment of life. 3. All other blessings temporall and spiritnall which they stand in need of. vide p. 293. S. The

S. *This is a duty of ſome difficulty, what help can you direct me to, to facilitate the performance of it?*

C. Many conſiderations there are which will tend to that end. Three there are here named.

S. *What be they?*

C. The *firſt* is the example of God, who ſheweth mercy to ſinners, who are his enemies; and in the outward diſpenſation of temporall bleſſings, giveth as liberall a portion many times to the wicked, unthankfull provokers, as to his good ſervants; and for the common advantages of life, *Sunne* and *Rain*, diſpenſeth them generally in an equality to all. And then for us to doe the like, is a God-like thing; the greateſt dignity that our nature is capable of.

S. *What is the* ſecond *help?*

C. The conſideration of the reward which God hath decreed for ſuch who doe this, and that proportioned to their actions; retribution of good to evill; of mercy and happineſſe, though we are ſinners and enemies. Whoſoever doth but think of that, how much the joyes of Heaven for eternity are beyond the pleaſure of a little revenge for the preſent, will never think fit to make ſuch an unequall exchange, to loſe ſo rich a reward for ſo poore a pleaſure.

S. *What is the* third *help?*

C. The conſideration of what is done by all others the vileſt and wickedeſt men in the world. For ſuch were the Publicans accounted, and yet they could think themſelves obliged to love their friends, and ſatisfie that obligation; they could uſe civilities and courteous compellations and ſalutations to their neighbours, &c. And if we who are bound to exceed the *Scribes* and *Phariſees*, the ſtricteſt Sect among the *Jews*, ſhall bee but in the ſame rank with *Publicans*, (who are otherwhere put with *Heathens*, and *Harlots*, and *Sinners*) the vileſt and moſt abominable of all men; this will ſure bee a great reproach to us Chriſtians.

S. *What other motives can you adde in this matter, why I ſhould* love my enemies?

C. 1. That by this meanes I ſhall conquer my ſelfe, my unruly paſſions, which is a moſt glorious heroicall peece of victory. 2. That

by this I ſhall preſerve my ſelfe in a great calmneſſe and quiet of minde; which thoughts of revenge wholly deprive me of. 3. That this is of all others the moſt probable way of overcoming my enemies; Revenge being a means of exaſperating and enflaming him, charity of melting him. Which if I doe, I *firſt*, get a friend for an enemy; and *ſecondly*, have the honour and claim to the reward due to them, *that convert ſinners from the error of their way*. 4. That this is a way of excelling all other men in the world, none but Chriſtians thinking themſelves obliged to doe this. 5. That this is the ſpeciall way of *Chriſtian perfection*, and is ſo called in the cloſe of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect*. In ſtead of which, S. *Luke* reads, 6. 36. *Be ye mercifull, &c.* noting this mercy, or almes, or benignity to enemies to be the higheſt degree of Chriſtian perfection.

S. *I beſeech God by his renewing quickning Spirit, to mortifie the contrary ſin, and work this truly Chriſtian grace in my heart. You have paſt through the fifth Chapter, and ſo Chriſts Reformations of, and Additions to the old Commandement. I will not queſtion why Chriſt reformed or improved no more of them, it is ſufficient to me that he hath not; which being an act of his wiſdome, it is not for me to queſtion, but acquieſce in.*

C. You judge aright, yet doe I conceive that two other Commandements of the ſecond Table *Chriſt* hath improved in this Sermon. The ninth there of not *bearing falſe witneſſe*, he hath improved into *not judging*, *c.* 7. 1. the laſt of *not coveting*, into *taking no thought*, *c.* 6. 25. *&c.* And as for the fifth (which is the onely one of the ſecond Table now left out, there may be particular reaſon for it, becauſe that *honour of father and mother*, obedience to Superiours, Magiſtrates, &c. was by the Jewiſh law advanced ſo high, even to the prohibiting of thoughts of evill againſt ſuch (which ſay the *Jews*, is the onely caſe wherein thoughts are prohibited) that there was no need or almoſt poſſibility of ſetting it higher. Let us now proceed to the next, the ſixth Chapter, and conſider what firſt we ſhall fall upon. *vide Appendix p. 295 — 306.*

Lib. III.

S. *What is the first generall aime or designe of this next part of the Sermon begimning, c. 6?* Sect. I.

C. The regulating of three great Christian duties, *Almes-giving*, *Prayer*, and *Fasting*. Three so necessary considerable offices of a Christian, that learned Divines have resolved them to be the three speciall Christian *Sacrifices*, or *acts of divine worship*: the first out of our *estates*: the second of our *soules*; the third from our *bodies*; which are the three principall parts of a man, every one therefore obliged to pay its *tribute* of acknowledgement to the Creator. Aquinas 2.2. qu. 85. art. 3. ad. 2.

S. *I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first, which I see first placed, that of* Almes-giving, *and expect what method you will propose to me as most proper to give me a clear sight of what* Christ *hath thought fit to represent to me concerning it?*

C. I shall reduce it summarily to these two heads. 1. *A duty supposed.* 2. *A caution interposed* for the regulation of this duty. Of Almes-giving.

S. *What mean you by the* duty supposed?

C. I mean this, that the duty of *Almes-giving* here mentioned, is not so much here *commanded* by *Christ*, as presumed and supposed, as a duty that both the law of *Nature*, and of *Moses*, required of all men, Heathens and Jews before, and therefore needed not to be commanded by Christ, but only to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirm; so far that he that would not observe it should bee unworthy the title of a Christian, nay of a *Jew* or Heathen man; all laws so strictly exacting it of him.

S. *The duty being so necessary, and yet onely toucht on or named here, you may please a little to explain to me.*

C. I will, by telling you, 1. That it is the same duty (expresst by the same word) that *mercifulnesse* is in the fifth Beatitude; but then, 2. That it seems here to be restrained to that one kinde of *mercifulnesse* which consists in *giving*; and that peculiarly of *relief*e

liefe corporall to them that want it, and therefore it will not be pertinent in this place to speak to you of any branch of mercifulnesse, but of that which we ordinarily call *Giving of almes.*

S. *What doe you think fit to tell me of that?*

C. Onely these two things, as most proper for your direction in this duty, the first for the *substance* of the duty, the second for the most convenient *manner* of performing it.

S. *What for the substance of the duty?*

C. That I am bound by all laws of *Nature*, of *Moses*, of *Christ*, as God hath inabled me, to relieve those that are in want, the *hungry*, the *naked*, the *fatherlesse*, and *widow*, &c. destitute of worldly succour, the doing of which is called *pure religion or worship*, by S. *James*, c. 1. 27.

καθαρὰ θρησκεία.

S. *What directions have you for the most convenient* manner of *performing it?*

C. This is one especially (which S. *Paul* 1 *Cor.* 16. 2. hath given me occasion to think on) that *every rich man*, or thriving man, every one that either hath constant revenue, or profitable trade, should *lay by him in store as God hath prospered him*, for the use of the poore; dedicating yearly, or monthly, or weekly, such or such a proportion for this purpose, and separating it from the rest of the heap, that it may be ready for such uses, as the providence of God shall offer to us.

S. *How will this best be done?*

C. By a yearly valuation of my income, whether of rents, or gains by trading, and setting apart a reasonable proportion of that, and then dividing that grosse proportion into as many parts as there be weeks in the year: and then every *Lords day* (according to the Apostles direction) or otherwise weekly, to put into the poor mans bag, or box, or pocket, such a just proportion which from that time I am to account of, as none of mine, but the *poores propriety*; which I cannot take from them again but by stealth, that I say not *sacriledge*. This way of setting apart before-hand will be very usefull both for the resisting of covetous thoughts, which will be apt still to intercurre, when objects of charity offer themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise perhaps would sometimes be wanting; and the doing this

thus weekly, will make the ſumme thus parted with ſo inſenſible, that we ſhall not miſſe out of our eſtates, what is thus conſecrated.

S. *But I pray what proportion yearly ſhould I thus deſigne?*

C. The exact proportion or *quotum*, I cannot preſcribe you, the Scripture having defined nothing in it; but by commending *liberality*, and voluntary and *chearfull giving*, rather intimating that there is no ſet proportion to be defined, but to be left to every mans own breaſt, how to proportion his freewill offering: For although one place there be that ſeems to require all to bee ſet apart for this purpoſe that comes in by way of gain from Gods proſpering hand, to wit, that juſt now mentioned, 1 *Cor.* 16. 2. where he appoints that every one ſet apart θησαυρίζων τι, τι ἂν εὐοδῶται, *treaſuring up whatſoever he hath gained, or thrived, or been proſpered*, (not as we render it, as God hath *proſpered him*, for 'tis not [ὡς as] but [ὅ τι *whatſoever*] yet it appears that that was in a peculiar caſe at that time, for the relieving the poor Chriſtians at *Jeruſalem*, who were ſo many, and ſo few to relieve them then, that all that could be ſpared was little enough for the turn; and therefore that can no more make a rule for the preſent times, then the having all common then, and bringing all to the Apoſtles feet, will be exemplary to us. I ſhall onely for your better direction give you the beſt light I can, which will be by theſe gradations. 1. That the *Jews*, the people of God were bound by the Law to ſet apart *a tenth of all their encreaſe every third year for the uſe of the poor*; Every year you know the tythe was paid to the Prieſt, but that being done, every *third* year they were to tythe again, for the *poor*; which was in effect a thirtieth part yearly of their encreaſe; for that (you know) a tenth part every third year, being diſtributed into three parts, & each of thoſe three aſſigned to each year, will amount to. But then 2. other commands there were given to thoſe *Jews*, concerning the *poore*, as of permitting them to leaſe in the field, lending them without uſe, reſtoring the pledge before night, and other the like, and all this a *Jew* was bound to; he ſinned againſt the Law, if he did it not. *This was his righteouſneſſe, Deut.* 24. 13. *i.e.* that degree of mercy which the law required of him, in ſtead of which the *Greek* Tranſlators uſe a word ſignifying *Almes* or *Pity*, the ſame which is in צדקה ἐλεημοσύνη.

this place of Christs Sermon, (and it is farther observable, that in this place some very ancient Copies in stead of this word which signifies Almes, have another word signifying *righteousnesse*) all which signifies some degrees of *almes-giving* to be required by the Law; without performance of which a *Jew* cannot be accounted righteous: and such were those three years tythings, and the rest forementioned. But then *thirdly*, besides this *righteousnesse* of the *Jew*, or that proportion required to his being a righteous *Jew*, there was another higher degree among them, called *Mercy*, or *Goodnesse*, or *Bounty*, or *Charity*, which, say their Interpreters, is more then *righteousnesse*, *excesse or abundance of righteousnesse*. Thus shall you see those two words many times put together, not as *equivalent*, but one a higher degree then the other, *Dan.* 4. 27. *Break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poore*; the *mercy* set last, as being highest. So *Mic.* 6. 8. *What doth the Lord require of thee, but to doe justice, and love mercy?* So when the comparison is made by the Apostle, between a *Righteous man* and a *Good man*, *Rom.* 5. 7. the *Good man*, is the mercifull minded man, which farre exceedeth the other. By which you see, that he that will be a *good*, a *pious*, a *mercifull Jew*, he must exceed those terms which by the law the *Jew* was bound to, i. e. must allow to pious uses much more then the *thirtieth part* of his increase every year: and this law and direction being by God himself given to his own people the *Jews*, may deserve so farre to be considered by us, as it is an evidence of Gods judgement then to that people. But then *fourthly*, though this be not a law now binding us, as not given to us, yet being a law of charity and mercy to my poor Neighbour, which for the substance of it, is an *eternall law of nature*, there will be small reason for a Christian to think himself disengaged from that *quotum* or proportion, which even the *Jews* who were considered as in a state of imperfection, were obliged to; save onely that this is now left to their own freedome which was before commanded; and 'twere shame that a Christian thus left to his own freedome should come short of what a *Jew* was brought to by constraint. But *fiftly*, on the contrary side, the more perfect law of Christ, and the more grace, and the more light brought into the world by him, requiring higher perfection now, then before by law was required, (*so that except our*

righte-

δικαιοσύνην.

צדקה

חסד

ויתרון
השובה
צדקה
חסד.
צדקה
חסד

δίκαιος.
ἀγαθός.

righteousnesse exceed theirs, we shall not enter the kingdome of heaven) may very justly bee deemed to require a greater proportion of us now in works of mercy, then of them was then expected. From whence it will be consequent, *sixthly*, That as our *Righteousnesse must exceed their righteousnesse*, so our *Mercy* their *mercy*: *i. e.* that to be a *righteous* Christian, (*i. e.* such an one as performs what the *law of Christ* requires of him for *almes-giving*) 'tis necessary to set apart much more then a yearly *thirtieth* of his revenue, or increase; and to be a *mercifull* or benigne or *pious* Christian, much more again then that, is necessary. But then *seventhly*, the Christian (as also the *Jewish*) law in this matter, doth not so consist in an indivisible point, as that any set proportion can be defined, lower then which would be the sinne of parsimony, and higher then which the sinne of prodigality; but is allowed its latitude, within which it may move higher or lower without sinne; yet so that it may on one side be so *low*, that it will bee Un-christian love of money; and on the other side so *high*, (if it be to the neglecting, and exposing his own children, and family) that it may be wretchlesse prodigality: which two extreams being by the help of the former directions avoided, the rule will be, That the more liberall we are to them that want, or the more liberall in setting apart for them to provide them a plentifull patrimony, the more acceptable it will be in the sight of God; and the more liberally rewarded: according to that of the Apostle, 2 *Cor.* 9. 6. *He that soweth bountifully, shall reap bountifully*, by which I conceive is meant not onely Gods abundant retributions of Glory in another world, but even his payments of temporall plenty here, to those who have been willing to make that Christian use of that earthly talent committed to their Stewarding.

צדקה חסד

5. *Doe you beleeve, that liberality to the poore is likely to receive any such reward in this life? The reason of my question is, because if there were any ground for the affirmative, I should conceive it a most convincing motive to all, even the worldly-minded men, to* cast their bread thus upon the waters; *if it should return to them again in their life with encrease. Liberality being a thing pleasing and delightfull even to flesh and blood, to the most covetous minded man; and nothing imaginable to deterre any from the*

practice

practice of ſo lovely a duty, were it not the feare of diminiſhing our ſtore, or bringing our ſelves to want by that meanes. I ſhall therefore in great earneſt deſire to hear your opinion in that point?

C. I make no doubt of this truth, that mercifulneſſe and Chriſtian liberality is the ſureſt way to plenty and contentment in this life; ſo far from ever being a means of impoveriſhing any, that it is moſt conſtantly (when exerciſed as it ought) a meanes of enriching. And that you may not think this a phanſie or ſpeculation, or groundleſſe confidence in me, I ſhall tell you that I conceive there is not any one thing (temporall) for which there are ſo many clear evident promiſes in the Scripture as this. For the giving you ground of faith in this, I will name you ſome. And a foundation I ſhall lay, *Deut.*26. 11. where there is by God preſcribed a form of prayer to be uſed by him that *hath made an end of tithing all the tithe of his encreaſe the third yeare, i.e.* that hath paid the poor their patrimony, (as appears by the reſt of the verſe, and which till it be done, the third years *tithing* is not made *an end of*.) And the form preſcribed gives the man that hath ſo done liberty and priviledge of claim and challenge to all kinds of earthly bleſſings, *v.*13. *Then thou ſhalt ſay before the Lord thy God, I have given to the ſtranger*, to the *fatherleſſe*, *&c.* And thereupon, *v.*15. *Look down from heaven and bleſſe thy people* Iſrael, *and the land which thou haſt given us, a land flowing with milk and honey.* The mention of the milk and honey, and affluence, is an interpretation what that bleſſing is which is there prayed for ſo confidently; to wit, temporall plenty here; and Gods preſcribing this form of prayer is argument enough that God will grant it to him that having performed this condition, doth humbly in prayer require the performance of ſuch promiſe. Onely by the way, that two things muſt go together inſeparably, *performance* of the condition, and then *prayer* to God. According to that of the blind man in the Goſpel, that he that is a *worſhipper of God, and doth his will, him he heareth.* Other places fit to be ſuperſtructed on that you have in the *Pſalmes of David*, *Pſal.*41.1. *Bleſſed is he that conſidereth the poor and needy.* And what kinde of *bleſſing* this is, appears by the context, *The Lord will deliver him, preſerve him, keep him alive, bleſſe him on the earth, &c.* And beſides others one remarkable place that book affords, *Pſal.*37.25. *I have been young, and*

and now am old, yet ſaw I never the righteous forſaken, nor his ſeed begging bread. What is meant by the *righteous* there, will be evident, if you adviſe with *v.* 21. The *Righteous ſheweth mercy and giveth*, and *v.* 26. *The righteous is ever* (or *all the day*) *merciſull and lendeth.* His liberality ſuch and ſo continuall (*all the day merciſull*) that one would think it able to exhauſt his patrimony; to bring him, at leaſt his poſterity, to want and beggery, and yet in all *Davids* obſervation, he had found (ſo farre as to make an *Aphoriſme* of it) that none were ever brought to want by that means; but, as it follows for confirmation of this truth, *v.* 26. *His ſeed is bleſſed*; his poſterity as proſperous as if their father had digged through the mine into hel (where the Poets thought riches dwelt) to fetch out treaſure for them. Where although the rule doe not neceſſarily hold ſo farre, that no other means can make a merciſull man poor, (for perhaps negligence, ſuretiſhip, ſome other ſin lived in and bringing a curſe upon him, may; and *merciſulneſſe* not prove antidote ſufficient to ſecure him againſt all other poiſon) yet thus farre it doth in *Davids* obſervation hold, 1. That it never brings any man to want; whatever elſe may, that will not; 2. That it is an ordinary means to help to more wealth; to enrich the poſterity; to beſtow temporall bleſſings on them; a benigne favourable influence this hath upon all that belongs to him. And this which *David* mentions as an *Aphoriſme* of his own obſervation, I beleeve I might extend to all times, and challenge any Hiſtorian of paſt, or obſervator of preſent times, to give one inſtance out of his knowledge to the contrary; of any Chriſtian Almes-giver that brought himſelf or his poſterity to want (nay that did not thrive and proſper the better) by that means. Some notable examples I have known in my time for the confirming what I now ſay, but could never yet hear of any to the contrary. To theſe I ſhall adde a few places of teſtimony alſo out of the Proverbs of *Solomon* 11.24. *There is that ſcattereth and yet encreaſeth, &c.* One ſort of *ſcatterers* there is that *encreaſeth* by ſcattering; and no cauſe of doubt but that the *merciſull* is this kind of *ſcatterer*, which farther appears by the oppoſition in the reſt of the verſe, *There is that withholdeth more then is meet, and it tendeth to poverty.* A ſtrange thing that *ſcattering* ſhould be a means of *encreaſing*; giving, of having; and withholding, of poverty; keeping,

πλοῦτος. *Plato.*

ping, of not having; but when 'tis considered how all temporall plenty is of Gods disposing, how by his blessing and *opening his hand, all things are filled with plenteousnesse*; and by his withdrawing his auspicious influence, all things are improsperous, moulter and crumble into nothing, there will be small difficulty in beleeving Gods promise for such kinde of difficulties, as these. Besides, the following verses make it clear, that it belongs to this matter, *v.*25. *The liberall soule shall be made fat*, and *he that watereth shall be watered also himself*. And *selling of corn* being an act of liberality, *v.*26. in opposition to him that *withholdeth it*, it follows, *Blessing shall be upon his head*, and *v.*28. *The righteous*, i.e. the liberall again, (as opposite to him that trusteth in riches) *shall flourish as a branch*, i.e. be very prosperous. And though it follow in the last verse, *that the righteous shall be recompenced on the earth*, i.e. meet with afflictions and punishments here; yet is that common state of good men reconciliable with temporall blessing here, as may appear, *Mark* 10. 30. So again, *Prov.*13.22. *A good man leaveth his inheritance to his childrens children*. Where if the *good man* be the same that is meant by that phrase, *Rom.*5.7. it will be distinctly pertinent to this matter, (and so the context would inforce, *and the wealth of the sinner is laid up for the just.*) But if it be a more generall word, yet then also this of the *merciful* will be *contained under* it. So again, *Prov.*14. 21. *He that hath mercy on the poor, happy is he.* So 19.7. *He that hath pity on the poor, lendeth to the Lord*: the *Vulgar* read it [*lendeth unto the Lord upon use*] *and that which he hath given, will he pay him again*, and (it being lent upon *use*) pay him with *use*, and interest also. On occasion of which place I remember an ancient story in *Cedrenus* (how true I know not) of a *Jew*, as ancient, saith he, as King *Hezekiah*'s time, that having read this place and weighed it, resolved to try whether God would be as good as his word. Gave all that he had but two peeces of silver, to the poor, and then waited and expected to see it come again; but being not presently answered in that expectation, grew angry, and went up to *Jerusalem* to expostulate with God for cheating him by this unperformed promise. The story goes on, that he going on his way, found two men a striving, engaged in an unreconciliable quarrell, about a stone, that both, walking together, had found in the way, and so

ſo had both equall right to it, but being but one and undividible, could not both enjoy; and therefore to make them friends, he having two peeces of ſilver, doth upon contract divide them betwixt the pretenders, and hath the ſtone in exchange from them; having it, he goes on his journey, and coming to *Jeruſalem* ſhews it the Goldſmith, who tels him that it was a jewell of great value, being a ſtone faln and loſt out of the high Prieſts *Ephod*, to whom if he carried it he ſhould certainly receive a great reward; he did ſo, and accordingly it proved; the high Prieſt took it of him, gave him a great reward, but withall a box on the eare, bidding him truſt God the next time. The ſtory if true, is an inſtance of the matter in hand; if not, yet an embleme or picture of it. So again, *Prov.* 22.9. *He that hath a bountifull eye ſhall be bleſſed, for he giveth of his bread to the poor.* Where the affirmative promiſe is moſt punctuall, and the reaſon to confirm it moſt remarkable, being but the repetition of the thing it ſelf, (as principles are fain to be proved by themſelves) the *bountifull* minded man ſhall bee bleſſed, why? becauſe he is *bountifull*, *i.e.* no other argument needfull to prove it but this; the promiſe, infallible promiſe belonging peculiarly to ſuch. And *Prov.* 28.27. *He that giveth to the poor ſhall not lack.* A moſt definitive large rule, from whence no exception is imaginable, if we had but faith to depend upon it. And leſt you ſhould think that this referred onely to the ſtate of the Jews under the Old Teſtament, and belonged not at all to us Chriſtians, you may *firſt* obſerve that theſe Proverbs of *Solomon* are not truths peculiar to that ſtate, but extenſive even to us Chriſtians, & more purely ſo, then to them, many of them. 2. That in the Goſpel one place there is that repeats in ſenſe one part of theſe places, that of 19. 17. [*He that giveth to the poor, lendeth to the Lord,*] to wit, *Mat.* 25. 43. [*In as much as ye did it to one of theſe, ye did it unto me.*] And then why may not the latter part belong to us alſo? 3. One plain promiſe of temporall things there is in the Goſpel alſo to thoſe that part with any of their goods for Chriſts ſake, (and ſuch ſure are the Chriſtian *Almes-givers* that doe it in obedience to Chriſts law, and charity to fellow Chriſtians) *Mat.* 19.29. and that in a generall unlimited ſtyle, excluding all exception, *Mark* 10.30. *There is no man that hath left houſe, or brethren, &c. and lands, i.e.* worldly goods, but *he ſhall receive*

ἐν τούτῳ τῷ καιρῷ *an hundred fold now in this time:* (this first lower harvest, this season of retributions) *houses, &c. i.e.* temporall blessings here; and then over and above in another world, *everlasting life.* Only with a mixture *of persecutions,* as St *Mark* (or St *Peter,* who had asked the question which occasioned this speech of Christs, and whose *Amanuensis* Saint *Mark* was) hath it, as before I told you. *Prov.* 11. 31. after all those temporall promises to the Almes-giver, it is added, *He shall be recompenced,* or receive *his portion of afflictions in the earth.* By all these testimonies from the Word of God, both in New and Old Testament, I conceive this doctrine as clear as any in the Scripture, That the promise of temporall plenty to the liberall is so distinct and infallible, that it can be no lesse then grosse *ignorance* of plain Scripture not to observe it; and arrant *infidelity* not to *beleeve* it, and strange *Unchristian sinne* not to practice that so amiable a duty; that to him that beleeves this, there is not the least temptation imaginable against it, even the covetous man himselfe being allowed to be the objector.

S. *I cannot but acknowledge the truth of your premises, and reasonablenesse of the conclusion from them, and onely marvell what artifice the Devill hath gotten to ensnare men by, and keep them from doing that which is so agreeable to their humors and dispositions, even as they are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practise of it.*

I shall presume you have no more necessary to be added to the explication of the duty here supposed [*and thou* when thou doest alms] *I shall call you from thence to the second particular mentioned,* The Caution interposed, *and desire to know what that is.*

Of Vain-glory. *C.* The Caution is, that *We doe not our almes to be seen of men;* or use any means in the doing of them, to *have glory of men;* to be *praised or commended* by them. For this is an infirmity very ordinarily insinuating it self in our best actions, to blast and defame them in the eyes of God; every man being apt to desire to be better thought of by man for the performance of this duty; especially if he be an exceeder in it.

S. *But were we not commanded before, that our* light should shine before men? *What is that but to doe our good works so, that men might* see *them?*

C. To

C. To this I shall answer, 1. By telling you that the performance of duties to God may be either *publick* or *private*; the one in the congregation, the other in the closet; the *former* ought to bee as publick as it may, that so they may bee more exemplary, and tend more to the glorifying of God; and to that the shining of our *light* belongs: the *second*, as private as it may, to approve our selves the more to God; and to that this caution here pertains. And though this be more illustriously observable in the two following duties of *prayer* and *fasting*, yet will it hold in some measure in this also; the Church being designed for giving also, and every Christian anciently wont to bring somewhat to the *Canon* every time he came to Church, a remainder of which custome we have still in the *offertory*. 2. That there is great difference betwixt *doing our good works so, that men may see them*, and *doing them to be seen of men*; and again, between *doing them so before men, that they may see, and glorifie our Father in heaven*, and *that we may have glory of men*. The *former*, if it have not the latter to blast it, (and if it be truly so, it excludes the latter) is only a Christian charitable care, that my good actions may be exemplary to others; the *second*, that they may be matter of reputation to my self: The *former* respects onely Gods glory, and not mine own; the *second* mine own vain aiery credit here, and not (or more then) Gods. The *first* a most divine Christian act, expression of great love of God, and desire to propagate his Kingdome; of great love of my brother, and desire to make all others as good as my selfe, by setting them such copies on purpose to transcribe; the *second* is an evidence of great passion, and selfe-love, and impatience of having our reward put off to so long a date, as the reversion in another world; and consequently these two are most diversly rewarded; the *first* with a great degree of glory, for the glory we have brought to Gods name; the *second* so odious in the sight of God, that even our almes-giving, or best actions, are eaten through and smitten as the gourd with the worm, and come to nothing, finde no reward in another world; the little reputation gotten here and affected by us, must serve our turnes, the onely reward we are to hope for; which shews the unhappinesse and folly of this sinne of *vain-glory*, it robs us of all the reward that our most esteemable, acceptable, free-

will-offerings, our works of mercy can hope for from God.

S. *Is this desire to be seene, and have glory of men a sinne or no?*

C. A sinne surely it is, as a deflexion to the creature; and if it be the principall motive of our actions, then a wasting sinne; not reconciliable with charity, or the favour of God, (for it seems the *praise of men* rules in us, and not the love of God, and *then how can you beleeve?* *Joh.*5.44.) but if the love of God be the principle or prime mover of our actions, and this other of the desire to be seen of men, doe onely steale in, as a secondary carnall interest of our own; then, though it be a sinne still, and such an one, as will deprive us of all future reward of that good work, to which it is adherent, yet through Gods mercy in Christ and his equitable interpretation of our infirmities, it will not prevaile so far as to separate between God and us eternally, or to cast us out of his favour; this I conceive may be concluded by analogy from that hard place of Saint *Paul*, 1 *Cor.*3. 12. or at least from an example whereby that (being of a larger extent, and belonging not to matters of doctrine, then to many other things) may be illustrated. The *foundation* being once *laid, i. e. Jesus Christ*, (being set the principle of all our actions, the faith *in*, and love of him being deepest grounded in our hearts) superstructures on this are either of pure substantiall metall, which will bear the test, or triall, or judgement of God, (for *that* is meant by [the *day*] which word in all languages almost signifies *judgement*) when done without this mixture of drosse or hypocrisie; or else of a baser alloy which will not hold out the triall, but will perish in the fire when they are brought to it for triall, such are these almes-givings, &c. of ours, which have this desire of *vain-glory* mixed with them. The *former* of these works, *as gold, &c.* not consumable by the fire, *abide* the triall, and are *rewarded*, *v.*14. the *latter* like *wood*, &c. combustible matter, perish in the fire, or triall, and *burnt*, *v.*15. cannot be accounted to him for reward; and so all those good deeds of his are *lost*, come to nothing, (eaten through with that canker of vain-glory) this *mulct* or *punishment* lies upon him for this fault, but yet the foundation remaining still firm; the faith and love of God in his heart, *he himselfe shall be saved*, (ζημιωθήσεται. σωθήσεται.) *escape*; shall not himselfe be burnt, though his works are; *yet*

as by fire, or *through*, or *out of fire*. As one that being in the midst of a fire, hath his very clothes burnt from his back, and scapes only with his life; these tainted works of his are lost, but himself *escapes*, naked and bare, to be one of the *Nethinim*, as it were, or door-keepers in the Kingdome of God; mean while this favour which he findes, that is thus guilty of this blasting sinne, will give him but little encouragement, or comfort to indulge to it, when he knows, that when 'tis chiefe in his heart, the principle of his actions, or superiour to the love of God in him, 'tis then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in, but as a secondary, appendent to his good deeds, 'tis yet *then* a means to deprive him of all the reward or benefit of his best actions, his Almes-giving, prayer, and fasting; and brings him low, to a very sad estate here, and comparatively mean one hereafter; all which he that will adventure for a little vain-glory praise, that meer blast and winde, and breath of sinfull men, is sure very ill advised. ἐκ διὰ πυρός.

S. *This being so unhappy a sin, and yet so hardly gotten out of us, what means can you direct me to, to prevent it?*

C. 1. A consideration of the price it costs us [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behinde in another world. 2. A resolution before-hand never to make my good deed more publick then the circumstances necessarily attending the present occasion, extort from me. If I do every good deed in the season and place that God represents the object to me, let him alone to provide for his own glory, that is to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my *light shine before men*. Therefore I say the second means will be a resolution not to make my good action more publick then it needs; as by *blowing a trumpet*, or using any meanes proportionable to that, though in a lower degree, to call mens eyes toward me; or to doe what I doe (on purpose and by choice) in the market place or street, or places of publick meeting and concourse, (for so the word rendred *Synagogues*, signifies.) εἰς συναγωγὰς.

3. rather on the other side, if I finde that humour of vanity stealing in upon me, to labour for the greatest secrecy imaginable, (for that *is meant by that impossible* phrase of [*not letting the left*

left hand know what the right hand doth]) which by the way gives also a very usefull advertisement for our direction in our dispensing of almes. Not to doe them so much to the Begger in the street, (who 1. is here, by accident, literally forbidden, *v.* 2. [*as in the streets.*] And 2. for the most part is a *disorderly walker*, and not the fittest object of such charity (relief of his wants without his labour being the nourishing his idleness.) And withall 3. is the most proper food for our vain-glory) as to the poor labourer in secret, the house-keeper that comes not abroad, and yet needs aide and relieſe more truly, to support the burthen of a numerous hungry family, and withall cannot be any temptation to our vain-glorious humour; at least, so probably is not, as the other. 4. The contemplation of the reward that attends my contempt of the praise of men, a *thousand times* more, even in kinde, then that which the vain man attains to; to wit, being *praised of God* openly before Men and Angels (whereas a few spectators of sinful men is all that can here be compassed) in a full quire, all looking upon us; not onely to be *praised*, but *rewarded* also.

S. *I conceive you have now gone through the first of the three things, and fully satisfied all my scruples, God grant my obedience and practice, and observation of your directions may be as perfectly compleat and universall. I shall call upon you now to the second, beginning at the* fifth, *and extended to the* 16. *verse. In all which I expect what you will observe unto me.*

Sect. II. *Of Prayer.*

C. The same generall parts that before. A *Duty supposed*, and a double *Caution interposed.* The duty supposed is *Prayer*; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge, 1. The World to be ruled by his providence. 2. Themselves to have any need of his grace or pardon. Or 3. that hope for any reward from him in another world.

S. *I shall desire your direction in divers particulars concerning this duty. And* 1. *How many sorts of prayer are there?*

C. 1. Prayer of the *Heart*, when the Soule sighs out its desires unto God; and of the *tongue* added to that, which is then vocall prayer. 2. Either *publick*, or *private*: Publick of two sorts: 1. In the *Church*, or meeting together of all that will joyn with us, called together by tolling of a Bell, &c. which is very usefull and necessary;

necessary; 1. For the *publike testimony* of our *piety*. 2. For the *stirring up* and inflaming of others. 3. For the *making of those common publick requests*, wherein all that meet are concerned; as for *all* men, the whole Church, the Rulers & Magistrates of that Community wherein we live, for pardon of sinnes, gift of grace, preservation from danger, and all other things, that as Fellow-members, of a Church or State, we may stand in need of. 4. For the *prevailing with God*, (the union of so many hearts being most likely to prevaile, and the presence of some godly, to bring down mercies on those others, whose prayers have no promise to be heard; especially if performed by a consecrated person, whose office it is *to draw nigh unto God*; *i.e.* to offer up prayers, &c. to him, and to be the *Ambassadour* and Messenger between God and Man; Gods *Ambassadour to the people, in Gods stead beseeching them to be reconciled*; and the peoples Ambassadour to God, to *offer up our requests* for grace, pardon, mercies, to him.) 2. In the *family*, which is a lesser Congregation, the Master or Father of which is to supply the place of the Priest, (and to provide this spirituall food for all that are under his power and charge, as well as their corporall food) & ask those things which in that relation of members of the same family are most acknowledged to be needfull for all there present. And then *private* prayer of two sorts again, either of *Husband* and *Wife* together; (who are as it were one flesh, and have many relations common to one another, and yet distinct and peculiar from all others) Or of *every* man and woman, single and private from all others in the *Closet*, or retiredness.

S. *Having mentioned the sorts, you will please also to mention the parts of prayer?*

C. Those are set downe by S. *Paul*, 1 *Tim*. 3. 1. *Supplications, prayers, intercessions, giving of thanks*. The first seemeth to referre to *confession* and acknowledgement of, and beseeching *pardon for sinne*. A necessary daily duty both in publick and private, for our selves and others; only in private fit to be more distinct and particular, by way of enumeration of the kindes, and acts, and aggravating circumstances of sinne. The second is the *petitioning* or requesting of all things *necessary* for our bodies or soules in all our capacities either as single, or double persons; as members of Fa-

δεήσεις.

προσευχαί.

 milies,

milies, of Kingdoms, of Christendom, of mankinde it selfe. The
ἐντεύξεις. third is the *interceding* or mediating *for others*, offering up prayers for friends, for enemies, for all men, especially for our lawfull Governours, *Kings, and all that be in authority* Spirituall or
εὐχαριστίας. Civill. The fourth is the *returning our acknowledgements* to God for all benefits received by us, or others; being bound by the rule of gratitude to be mindfull of what we have received; of piety, to acknowledge Gods hand in bestowing them; of charity, to be sensible of what ever good, any part of mankinde hath been partaker of, from that great spring of goodnesse, as well as ourselves; and by all these, to expresse all in our prayers and addresses to Heaven.

S. *My next enquiry must be,* how often *this duty must be performed?*

C. This great duty consisting of these so many parts, must be performed *frequently* by all & every Christian, without any slacking or intermitting of it; but how frequently, there is no precept in this place or any other of Scripture; which argues, that though the substance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conscience and prudence, as occasions and circumstances shall direct. Yet from the commands and examples of Scripture, some speciall directions we may take with us. As 1. That *one day in seven* is to be set apart for this purpose, (though not to be all spent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the family, and in private; and that with more solemnity then ordinary. 2. That *other times* taken notice of by the Church, either by way of commemoration of particular passages in the story of Christ, of his Saints, &c. or by way of commemoration of some notable benefits received; or on occasion of particular urgencies, &c. be by us solemnely observed also, according to the rule of the Church wherein we live; in like manner as the Jewes observed their dayes appointed them by Law. 3. That no man omit to performe this duty at least *morning and evening*, every day; this being solemnly required of the people of God, directed by the law of piety to begin and close all with prayer, which the very Heathens could judge necessary, and being the least that can be meant by that precept of the Apostle of *praying without ceasing* or *continually*

continually: which is thought by many to extend no farther then in proportion to the daily ſacrifices among the *Jewes*, which were conſtantly every morning and evening; but by none interpreted, or conceived interpretable to any lower proportion. But then 4. the examples of Holy Men in Scripture do adde unto this number, ſome more, ſome leſſe: *David* in one place ſpecifies the addition of a third, at *morning, and at evening, and at noon day will I pray, and that inſtantly, i.e.* in a ſet, ſolemne, intenſe, earneſt addreſſe, *Pſal.* 55. 17. (and ſo *Daniel c.* 6. 10.) and this of *noon-day* is the ſame with the *ſixt houre*, which *is a time of praier, Acts* 10. 9. uſed by S. *Peter*.) Others againe obſerved the *ninth houre, i.e.* about three of the clock in the afternoone, as *Peter* and *John, Acts* 3. 1. which is there called an *houre of prayer*, it ſeemes commonly obſerved; and by *going up to the Temple* it is likely that publick prayers were uſed at that time, and this ſuperadded to the former is a *fourth* time. And there is little doubt, but that the *third houre, i.e.* nine in the morning, was an houre of prayer alſo, though there fals not out to be any mention of it in the New Teſtament, and then that is a *fifth* time: And the evening prayer being anſwerable to the morning, and ſo uſed at ſix in the evening, as the other at ſix in the morning, the cuſtome of godly men hath been to ſhut up the evening with a *Compline* or prayer at nine of the night, and ſo that is a ſixth time. To which *David* ſeemes to adde a *ſeventh, Pſal.* 119. 164. *ſeven times a day doe I praiſe thee*; where *praiſing* being the fourth part of prayer, may be a denotatiõ of the whole duty, although the truth is, the phraſe *ſeven times* may poſſibly be taken not ſtrictly to ſignifie that number, but as a phraſe or forme of ſpeech to denote *frequency*. Theſe directions put together, and pondred and compared with the *leiſure* that every man hath from the duties of his calling, and with the great unvaluable benefits of prayer, and with the power of *importunity, i.e.* frequent comming to God in prayer, acknowledged by Chriſt, and with the *concernance* of thoſe things which we may ask & obtaine by prayer, above moſt other things which we ſpend great part of our time on, and with the *reaſonableneſſe* of giving God a liberall portion out of our time as well as our eſtates, who hath allowed us ſo much beſides to our own uſe, will be very helpefull to you that you may judge diſcreetly

what is to be done in this businesse, and then still resolving that what is well done and well weighed for circumstances, being for the substance a duty commanded, the more of it is performed, it will be the more acceptable to God.

S. *From these Scruples satisfied, give me leave to proceed to another: What kind of formes my prayers may, or must be presented in?*

C. In this there are two questions couched: 1. Whether any *Set forme of prayer* be lawfull to be used? 2. *If it be, whether any other may be used? And then, what directions may be had for that?* To the *first* I answer positively, that *Set formes of prayer are lawfull*, both as the word [*set*] signifies *premeditate* limited formes as opposed to extemporary, and as it signifies *prescribed*, and for some occasions and uses commanded. That it is lawfull to use a *set* determinate forme of words either written or fastned in our memory, is apparent both by the example of *Christ*, (who in Saint *Luke* bids us when *we pray*, say, *Our Father*, &c. not only pray after this patterne (as the words in Saint *Matthew* may be interpreted) but use these very words, *When you pray, say, Our Father*, &c. *Luke* 11. 2.) and of *John Baptist*, who *taught his Disciples to pray* in some forme, though we know not what it is, *Luke* 11. 1. As also of the Priests that used set formes of *blessing the people*, *Numb.* 6. 24. and of our Saviour himselfe, who used a part (if not the whole) of the 22 *Psalme* upon the crosse; *My God, my God, why hast thou forsaken me?* &c. And of the Church of the Jews, and Christian Churches through all times, who have had their *Liturgies* as wayes and formes of serving of God publickly, & as meanes to preserve the true Religion from all corruptions in doctrine. And to these arguments may be added one more of common observation, that even when the Minister (or whosoever is the mouth of the rest) prayeth, though in a forme of his own present extemporary effusion, yet at that time all others present are limited to his conceptions, and pray in as *stinted a forme*, as if what the Minister prayes were read out of a book, or dictated by his memory. That it is also lawfull to use a *set* (as that signifies a *prescribed*) *forme* of prayer, is apparent also: 1. By Christs *prescribing* which he would not sure have done if it had not been lawfull to have used it being prescribed. And so also, 2. By the other examples mentioned, which are most of them prescriptions. 3. By the

the no-objection against the use of them; for sure if it be lawfull to use them, 'tis lawfull to prescribe them at some time, and so some uses, (for that a thing in it selfe acknowledged and proved to be lawfull, should by being commanded by lawfull authority become unlawfull, is very unreasonable, unlesse lawfull Magistrates be the onely unlawfull things) and at other times to use other liberty is not forbidden, and so no tyranny used upon our Christian liberty. 4. By the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as they may with understanding go along with the Minister, and by the help of their memory the most ignorant may carry them away for his private use; and generally those that want such helps are by this meanes afforded them. And *lastly*, that by meanes of prescribed Liturgies, the unity of Faith and Charity is much preserved.

S. *Well then, supposing these* set-formes *to be lawfull in themselves, and lawfull to be prescribed, another question you taught me, whether* any other may be used but such?

C. Yes doubtlesse: For the Church being obeyed in the observance of the prescribed Liturgy in publick, gives liberty for other; sometimes in the publick Congregation, so it be done prudently, and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it. And in private in the Closet, 'tis not supposed by our Church but that every one may aske his owne wants in what forme of words he shall think fit; which that he may do fitly and reverently, 'twill not be amisse for him to acquaint himselfe with the severall sorts of addresses to God, that the Book of Psalme, and other parts of Holy writ, and all other helps of devotion will afford him, either to use as he findes them fit for the present purpose, or by those patternes to direct and prepare himselfe to doe the like.

S. *What qualifications be required in our prayers to make them acceptable to God, or prevalent with him?*

C. Three sorts of qualifications: *One* in the person that prayeth; and that is, that *he lift up cleane hands without wrath or doubting*;

ting; 1. That he be purified from all wilfull sinne, bring not any unmortified wickednesse with him for God to patronize. 2. That he have *Charity* to his brethren, and *humility*; the two contraries to wrath. 3. That he come with confidence to Gods throne, assuredly beleeving that if he ask what he ought, and what God hath not decreed against, God will grant it him either in kind, or by giving him that which is better for him. For this a Christian is bound to beleeve, that God is the *hearer of prayers*; that they which *ask shall have*; onely this with these limitations, unlesse God by his all-seeing eye judge somewhat else better for us; or by some particular decree hath determined the contrary; as when the destruction of a Nation is determined, then *though* Noah, Daniel, *and* Job *intercede for it*; *they shall onely save themselves, but not the Nation.*

S. *What other sort of qualifications is there?*

C. In the prayer it selfe. As, 1. That the *matter* of it be justifiable; such things as God hath promised to give his Children; Or when that is doubtfull whether it be such or no, then with submission to his wisdome, as well as his will; if he seeth it best for us, and not otherwise. 2. That the things that *belong to our soules*, and wherein God may most be honoured, and our neighbour benefited, be most and primarily desired. 3. *Zeale* or fervency. 4. *Attention*, as it is contrary to wandring idle thoughts; which (though they are very apt still to interpose, & no hope ever to be wholly without them) yet must be laboured against, and by the use of all meanes probable repelled, and pardon for them asked solemnely of God. 5. Constancy, and perseverance in asking, commended to us by the parable of the importunate Widow. 6. The use of such *bodily reverence*, such gestures and postures as may both help to inflame our zeale, and be a fit companion of our spirituall worship. And 7. sometimes adding to our prayers some
Gen. 28. 20. of voluntary oblations, after the example of *Jacob*. *If God, &c.*

S. *What is the third sort of qualifications?*

C. Those that are to follow our prayers. 1. Observation of Gods returnes to our prayers; and in that of Gods gracious providence in denying what would have been lesse fit, and granting that that is more. 2. Returning him the thanks and the glory of all his grants and denials. 3. Considering and setting a value on the

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great unparallel'd dignity and prerogative of a Christian, in talking and conversing, and prevailing with God; no difficulty of accesse, no doubt of acceptation. 4. Raising from his mercies a stock and treasure of confidence for the future, together with a love of him; and by his denials learning to make fitter addresses the next time. 5. Expressing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aid, and in case of precedent vow, paying that which we have vowed.

S. *If there be nothing else, which you will adde concerning the duty supposed, be pleased to proceed to the* Cautions interposed *in it.*

C. The *first* of them is common with that in the matter of thanks-giving, that the *desire to be seen, or praised of men* for our piety, doe not interpose in our devotions; to that purpose, that it be not done in *common assemblies*, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word *Synagogues* might seem to import, but any place of publick view where men use to be spectatours) nor in the *corners of streets, i. e.* places chosen on purpose as most conspicuous; (for he that is in the corner of streets is seen by all in either street) but that our *private prayers* (which peculiarly are here spoken of) be as private as may be; in the *closet*, and the *doore shut*: as neare as we can, no eye, but that of heaven, admitted to behold us. For if, in a duty, wherein God is so nearly concerned by way of honour, and our selves both in duty, and for the obtaining our needs, we can take in so poore an accession, as the consideration and desire of the praise of men, 'tis most just that that should be our reward, and no other expected from God for us. συναγωγαῖς.

S. *But what is the second Caution?*

C. That we use *not vaine repetitions.*

Of vain repetitions.

S. *What is meant by that phrase?*

C. The word in *Greek* is a proverbiall word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing 'tis now uncertaine what it was, we shall best guesse of, by the context here, particularly by the reasons that are here annexed to the cautions. 1. Because by this we shall be like the *heathens, who think to be heard for their much speaking*; 2. Because we shall be *like them in thinking that our many* βαττολογία.

many words help God to understand our meaning, which he knows *before we begin to pray*. By which it is, 1. plain, that all *repetition* in prayer is not forbidden, because all such is not against either of those reasons; and withall, because both *David* in his *Psalms* (particularly, *Psal.* 136.) and *Christ* in his *agony* used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the *heathens* were guilty of; as before the *Hypocrites* of the *vaine glory*. 3. That the thing most probably to be fixt on, is this, the Tumbling out of a many unsignificant words, as the heathen Tragedies expresse their manner, or the same words over and over again, not out of ferveney of mind, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerfull or more acceptable with God, which indeed was the peculiar fault of the *Gentiles*, the *Jews* rather using conciseneſſe and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther then either the necessity of our severall wants, or the fervency of our Zeale requires, or may tend to the inflaming of our Zeal, is not acceptable to God, or like to prevail with him; but rather to doe the contrary, if it bee affected by us; which is farther evidenced by the manner of that prayer which is here by *Christ* commended to us, as a pattern and form of ours to be ruled and directed by. *Our Father, &c.* a very concise and short prayer.

Of the Lords Prayer.

S. *Being by our Saviours speech and our progresse in attendance thereon falne upon the* Lords Prayer, *though I have formerly in the explication of our Church-Catechisme learnt somewhat of the understanding of it, yet it being a prayer of such speciall weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And* 1. *Is there any thing that from the generall fabrick of the words you would observe to me?*

C. Yes, this one thing, that our first and chiefe care ought to be the Glory of God, advancement of his kingdome, and obedience to his will; *i. e.* the setting up God in that excellence that belongs to him; which is the summe of the three first petitions. And then after that, the care of our selves and those things wherein we are most concerned; the sum of the three latter. To which

annex the Doxology [*for thine is the Kingdome, &c.*] which is the reflecting on Gods glory again, the observation will be enlarged, that the *glory of God, &c.* ought to be our *first* and *last* care; and all that is good to our selves taken in onely as it may best consist with that, on each side limited with it; Just as wee made of the Liturgy used by the *Jews*, that of the eighteen prayers united in it, the three first and the three last concerned *God*; and the rest, between *themselves* and their own wants. But the truth is, the ancientest *Greek* copies have not those words of *Doxology*, & there is reason to think that they came in out of the Liturgies of the *Greek* Church; where (as now in many places) the custome was, when the Lords prayer had been recited by the Presbyter, for the people to answer by way of *Doxology* (as after the reading of every Psalm a *Glory be to the Father, &c.*) *For thine is the Kingdome, the power, and the glory, for ever and ever, Amen.*

S. *Please you then to enter on the particular survey of* this prayer? *Where* first *occurs the tittle which we bestow on God in it, which I already conceive as a means to raise up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. 1. That we look on God as children on a *father*, with all reverence, and love, and gratitude; as on him who is, 1. Our Creator and Father of our beeing. 2. More particularly set out to us in that relation, then to any other sort of creatures; as *Plato* said, God was a [a] *maker of other things*, but a [b] *father of* us. 3. That all the acts of a *father* on earth are by him performed to us, but in a farre higher and more excellent degree; as far as heaven is above earth. Such are, 1. *His begetting us anew to a lively hope*; *i. e.* his giving us his Spirit, the principle of spirituall and celestiall life: 2. His continuance of assisting grace to preserve what he hath begotten: 3. His 1 preventing, 2 exciting, and 3 illuminating grace, as a kinde of education to our souls. 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchase of the Sonne, to be instated on us, at our death; which is the comming out of our nonage, as it were. And besides all this, wherein he is a *Father to our souls*, and *spirits*, many, nay all kinde of paternall acts to our very bodies, which we owe more to him, then to our earthly

[a] ποιητὴν. [b] πατέρ.

parents who begat them; as also the *feeding*, *preserving*, *maintaining*, *adorning*, and at last *crowning* of them. 2. By this title, and in it that particle [*Our*] we 1. signifie our beleef of Gods free bounty, and fatherly respect to all our kinde, and labour not to ingrosse, or inclose it to our selves. 2. We extend our prayers to them, as well as to our selves. 3. We expresse our faith, and reliance, and totall plenary dependance on him, as *Ours*, and without whom we can hope nothing. 3. By the adjunct of this title [*which art in heaven*] we celebrate his *infinity*, *immensity*, *all-sufficiency*, & all the rest of his attributes, whereby he differs from our *fathers on earth*, *i.e.* from men, and the honourablest of creatures.

S. *From the title you may please to descend to the petitions*; and first *to those which concern God*; *of which all together, if you would teach me any thing, I shall be ready to receive it.*

C. I shall onely trouble you with this from thence; That the form of wish rather then prayer, retained in all those three, different from the style of the three latter, doth contain under it a silent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he shall see fit, to take care that by us, and all mankinde, *His name may be hallowed*, *His Kingdome may come*, *His will be done*, *&c.*

S. *What is meant by the first petition*, [hallowed be thy name?] *And* 1. *what by* Gods name?

C. By his *name* is meant himself; God in his essence, and attributes, and all things that have peculiar relation to him: It being an ordinary *Hebraisme* that *thing* and *word*, *doing* and *speaking*, *being called* and *beeing*, *name* and *essence*, (as *his name shall be called Wonderfull*, *i. e.* he shall be a wonderfull one) should be taken promiscuously the one for the other.

S. *What is meant by* hallowing?

C. The *Hebrew* word, or *Syriack* dialect in which *Christ* delivered it, signifies to *separate from vulgar common use*, to use in a *separate manner*, with that reverence and respect that is not allowed to any thing else; in that notion that *holy* is opposed to *common* or *profane*. Thus is God *hallowed*, when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodnesse, &c. are attributed to him, that

πράγμα & ῥῆμα. εὐποιεῖν et εὐλογεῖν. κληθήσεται, et ἔσεται. ὄνομα αὐτοῦ et αὐτός.

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are

are compatible to nothing else. Thus is his *Name hallowed*, when it is reverently handled; His *word* or Scripture, when weighed with humility, received with faith, as the infallible fountain of all saving truth applied to our souls, and the souls of our hearers, as the instrument designed to our endlesse good, the *power of God ordained to salvation*. Thus is his *House* consecrated to his service; His *Priests* designed to wait on him and officiate; the *Revenues* of the Church instituted on God for the maintenance of his lot or *Clergy*; the *first day* of the week among us (as among the *Jews*, the last) set apart for the worshipping of God publickly and solemnly. And every of these is *hallowed* when it is thus according to the designe, *used separately*; when none of these mounds to fence each, are broken down, but all preserved from the inrode of sacrilegious profaners.

S. *Having explained the single tearms, What is now the meaning of the complex, or petition?*

C. I pray to God that he will be pleased, by his grace, poured into my heart and the hearts of all men, & by the dispensation of his gracious providence to work in all our hearts such a reverence, and awe, and separate respect unto him, his Majesty, his Attributes, his works of grace, his name, his word, his day, his Ministers, his consecrated gifts, the patrimony of the Church, devolved from him upon them, that the sins of sacriledge and profanenesse, and idolatry, and irreverence, and indevotion, &c. may be turned out of the world; and the contrary vertues of Christian piety set up and flourish among us.

S. *O blessed* Father, *Thus be thy* name hallowed *by me and all mankinde.*

Please you now to proceed to the second, [Thy Kingdome come.] And 1. *What is meant by* Gods Kingdome?

C. The exercise of Christs spiritual Regall power in the hearts of all his servants, and Subjects, or Disciples, that give up their names unto him, 1. Here in this imperfect *Kingdome of grace*, where the mortifying of every unruly affection is erecting of a Throne for *Christ*; 2. At the famous much expected *calling of the Jews*, (those greatest enemies of *Christ*) so often prophecyed of, when *Christs* Kingdome in the hearts of men shall be much more illustrious then now it is; more holinesse, more obedience,

more ſincere perfect ſubjection, and leſſe reſiſtance of enemies, whether Satan, or wicked men, in what manner we doe not yet know; 3. In the great finall doom of all enemies, and crowning of all Saints, which ſhall be attended with a *Kingdome which ſhall have none end, Chriſt* giving up the Kingdome to his Father, and all his Saints taken in to reign with him for ever.

S. *What doe you mean by praying that this* Kingdome of God may come?

C. I pray that God by his grace inſpired into my heart, and the hearts of all men, and by his other bleſſed diſpoſall of all things below, will ſo begin to ſet up his *Kingdome* in our hearts immediately, ſo weaken the power of the adverſary, and the malice of oppoſers, that it may by degrees of flouriſhing daily encreaſe; his ancient people the *Jews* be effectually called; and all other things which are in his purpoſe, orderly compleated; till at laſt this mortall compounded Kingdome, which hath ſo much mixture of infirmity, and ſin, and rebellion in it, be turned into a *Kingdome* of perfect holineſſe, and immortality.

S. *O come* Lord Jeſus quickly *into thy* Kingdome *of Grace here for the illuminating and preventing, for the purging and cleanſing, for the regenerating and ſanctifying of our ſouls! for the beſtowing on us that precious bleſſed grace of perſeverance; and in the Kingdome of thy glory for the perfecting and accompliſhing of us hereafter!*

Proceed we to the third Petition, [Thy will be done on earth as it is in heaven:] *What is meant by* Gods will?

C. His commands whatſoever they are, but eſpecially thoſe which are delivered to us in the Goſpel by *Chriſt.*

S. *How is his* will done *in* Heaven?

C. It is performed by the Angels who are his miniſtring ſpirits, doing thoſe things in the governing of the world below, and of every of us, which he appointeth them to doe. And this which they are thus appointed, they doe willingly, chearfully, ſpeedily, and without neglecting any part of it.

S. *What doe you mean by the* doing it on earth?

C. The obedience of all men here below.

S. *What then is the full importance of the whole Petition?*

C. We pray to God, that he will ſo inſpire his grace into all our

our hearts, and so direct by his providence, and assist to performance, that we may obey him in all his commands here on earth, *willingly, readily, chearfully, speedily, impartially*, or (sincerely, without indulging our selves to any kinde of sinne in the omission of any part of our duty to him) as his Angels daily obey his commands in *Heaven*.

S. *Blessed Lord, give us this grace to* will, *and assist us to* performe!

From the petitions that respect God, we may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God, we are nearly concerned also.

C. It is true in some kinde, but not immediately and particularly, as in the latter three; of which one thing you may observe in generall, which yet I cannot conveniently declare to you till I have explained to you the particulars.

S. *Be pleased then to doe that, and* first *in the former of them* [Give us this day our daily bread] *to tell me what is meant by* Daily Bread. ἄρτος ἐπιούσιος

C. By *Bread*, is meant all the necessaries of life. By *daily*, somewhat which the word in *English* doth not distinctly signifie, yet well enough expresseth the sense of; For thus it is. The word in Greek comes from a word which signifies the *day approaching*, or the morrow, or (in the Scripture sense of the *Hebrew* answerable to it) the remainder of our lives how long or short soever it is; which because it is uncertain, men ordinarily make this an excuse for their covetousnesse that they may lay up for their age, and so the older they are, grow the more covetous. From hence the word rendred [*daily*] denotes so much as shall be sufficient or *proportionable for the remainder* of our lives; which in our prayers we beseech God to take into his care, and to distribute unto us this day, *i.e.* (as Saint *Luke* interprets it) *daily* or *day by day*. ~~So that~~ the prime importance of this petition is, *Lord give us day by day that which shall be sufficient for the remainder of our lives.*

ἐπιοῦσα. מחר

τὸ καθ' ἡμέραν. vide p. 306.

S. *You said this was the prime importance of it, which seemed to imply that there was another; what is that?*

C. The most obvious sense I call the prime sense, because the

words doe firſt yeeld it; that is (as I told you) to the bo
neceſſaries of this life, food and raiment; but a ſecondary ſe
there is, which though the word yeeld but in the ſecond pla
yet is a more weighty conſiderable ſenſe; to wit, as *bread* i
ports in a ſpiritual acception the *food of the ſoul, the grace of Go*
without which that can as little ſuſtain it ſelfe as the body wi
out food; and then the *daily bread* is that meaſure of contin
grace which will ſuffice for the remainder of our warfare her
which we beſeech God *day by day* to beſtow upon us, to aſſiſt a
uphold us in all our wants, and to refer the care thereof unto G
who, we are confident, *careth for us.*

S. *I beſeech God thus to care for us all, and* give us day by d
for the remainder of our lives, all things neceſſary for our ſou
and bodies!

You may now pleaſe to proceed to the next, i.e. the fifth petit
[Forgive us our treſpaſſes, as we forgive them that treſpa
againſt us.]

C. There will be little difficulty found in that; ro *forgive*, i
abſolve, pardon, free from puniſhment; and the word, *treſpa*
ὀφειλήματα. ſignifies all manner of offences againſt God, the word in Gree
debts; which is a *Syriack* expreſſion to ſignifie *ſinnes:* Thus occ
ſioned, every man is bound to perfect, exact obedience to God b
the condition of the firſt *covenant*, and that under an heavy p
nalty, if he fail, he then which hath ſo failed is thus Gods debt
to puniſhment; which if it be not forgiven him, will fetch ou
writ againſt him, caſt him into priſon, and there leave him (ti
he hath *payed the uttermoſt, i.e. eternally.*) Wee therefore pra
God to *remit theſe debts of ours*, the paiment of which would go
ſo deep with us: and whereas we adde [*as we forgive them, &c.*]
that is onely a mention of a qualification in us, made neceſſary b
Chriſt, to make us capable of that remiſſion of Gods; and as a
argument to enforce that grant, by profeſſing our ſelves freely
pardon all thoſe, that by any injuries done to us are become
debtors, i.e. might juſtly in ſtrict law be by us proſecuted to p
niſhment.

S. *Lord, grant us all this free pardon through the ſatisfaction of Je*
ſus Chriſt, for all our ſins, and give us grace thus to forgive all o
that have injured us, as freely as we hope for pardon from our God!

I ſub

I shall lead you to the last petition, which seems to be made up of two members, Lead us not into temptation, but deliver us from evill. *What is meant by* temptation *first? then by* Gods leading into it?

C. By temptation is meant any allurement of pleasure or profit; or deterrement of danger or evill, which may bring me to fall into any sinne. [*To enter into such temptation*] (as *Mat.*26. 41. the phrase is used) signifies so to be involved with either of these, that I cannot get out. To *make to enter*, or to *bring* or *lead into* it, (which are all one) is to occasion our thus entring or being involved. Which God may doe by leaving us, or by withdrawing his grace. So that the meaning of this petition is not, that God would not permit us to be tempted, (which is the lot of all, especially the most *Godly* men, *Jam.*1. 2,3.) but that he will not so forsake, or leave us to our selves, so destitute, and withdraw his grace, so deliver us up (in time of temptation, either through prosperity or adversity, or Satans assault) that we be not able to extricate our selves; that he will not leave us to be overcome by temptation. For so [*to be tempted,*] *Gal.*6. 1. signifies, being of a *reall-passive* signification, (of which nature there be many in the New Testament) and noting the being overtaken also, ensnared to sin, wrought on by temptation, for the possibility of that only in it; the *consideration* of which will move us to *restore* such, as be already *overtaken*, which is the subject of that verse. εἰσέρχεσθαι

S. *Lord, doe not thou thus leave or forsake us in time of temptation so farre as that we be overcome by it! But what is the importance of the other member of the petition?*

C. The former was onely *negative*, for not bringing us to this great hazard by forsaking or destituting us; the latter is *positive*, for deliverance from temptation, not again from falling into it, but from being overcome by it; which God may doe by either of these waies, 1. By giving us a proportionate measure of strength, or grace to bear it, and move under it, how heavy soever the pressure be. Or 2. By tempering the temptation to our strength, and not permitting the assault to be over heavy; and so that God will doe this by which of these means he pleases, and deliver us from the power or hurt of temptation, (which then onely becomes evill when we are overcome by it) is the summe of

of that ſecond part of the laſt petition, *Deliver us from evill, or out of evill*; whether by that, meaning the *evill one*, Satan the Artificer, and deſigner, and improver of temptations; or the temptation it ſelfe of our owne luſt; or the world and enemies of piety.

S. *Lord, he thou thus ſeaſonably pleaſed to reſcue and deliver us when we ſhould otherwiſe ſurely be overcome, by the power and aſſiſtance of thy mighty grace!*

I now remember you told me one thing would be obſervable from the generall view of theſe three petitions, which having now explained them, it will be ſeaſonable to afford me.

C. It is this; The order wherein God is wont to diſpenſe his ſpirituall gifts unto us, by the order wherein *Chriſt* directeth us to petition them. Thus, God *firſt* gives *grace to ſanctifie*; that *Manna* from Heaven, that Bread of Life, without which wee are not able to live to God. 2. *He pardons ſins* to them that are thus fitly qualified to receive his pardon. 3. Hee aſſiſteth and upholds from falling into ſinne: *i.e.* he 1. *Sanctifieth*, 2. *Juſtifieth*, 3. *Gives grace to perſevere*, and in this order we muſt deſire and pray for theſe ſeverall degrees of grace.

S. *What now have you to adde concerning the* Doxologie *added to theſe petitions?*

C. This, that whether it were delivered by *Chriſt*, or annexed out of the Liturgies of the ancient *Greek* Church, it is a very fit form of acknowledgement to God to enforce the granting of the petitions; eſpecially thoſe three which reſpect God; thus, [*Thy kingdome come*] for [*thine is the Kingdome.*] [*Thy will be done*] for [*thine is the power.*] [*Hallowed be thy name*] for [*thine is the glory*] *for ever and ever.* The firſt of theſe is the acknowledgment of Gods dominion due to him over the world; and is not (nor can be) ſaid in earneſt by any, but thoſe that freely reſign up their ſoules for him alone to reigne in, The ſole Prince and Monarch of their ſoules: Hee that retains one rebell *luſt* out of his obedience, doth mock him when he repeats thoſe words. The ſecond is the acknowledgement of Gods omnipotence, and all ſufficiency, the Fountain of all that grace and ſtrength we begge for; and he that cannot relie on him for all that is neceſſary for this life and another, doth reproach him when he ſaith, *Thine*

the power. The third acknowledgeth the thanks, the honour, the glory, of all we are, or have, to be due to him from whom all is received, and he that can impute any thing to himself, as his own acquisition, can never be thought in earnest when he saith [*Thine is the glory.*] The *Amen* that concludes, is but a solemn style of the *Jewish* first, and then *Christian* Church: Either noting the faith of him that prays, and *confides* that what he here prays for, shall be granted; or onely a re-collection of all that is before prayed for, by the speaker; by which all that are present, use to make themselves partakers of the severals, and to expresse their joyning in each with him. [*So be it.*] Answerable to what is at length in our Letany [*We beseech thee to hear us good Lord.*]

S. *I perceive after the recitation of this prayer, one appendage there is which cometh in as it were in a* parenthesis, *before our Saviour proceeds to the next matter* [For if ye forgive men their trespasses, &c. *v.* 14, 15.] *what is the meaning of that?*

C. It is a returning by way of review, or giving a reason of one passage in the former prayer, (and but one, as if that were the most hugely important of any) to wit, why those words [*as we forgive them that trespasse against us*] were interposed. Namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and forgiving of other men; as appears by the Parable, *Mat.* 18. 35. where he that had his *debt forgiven* him by the King, yet going out and challenging his fellow servant, and *exacting* payment from him, hath the former forgiven debt most sadly brought upon him again, and this applyed there, *v.* 35. particularly by *Christ*, to every of us who *from our hearts forgive not our brethren their trespasses.* And therefore whosoever prayeth for forgivenesse in this prayer, doth not onely oblige himself to forgive all others, but even curse and bring down imprecations upon himself, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. 'Twill therefore be most absolutely necessary for every man, that takes this prayer into his mouth, first to put all malice, desire of revenge or grudge out of his heart; or else his prayer shall be turned into a curse to him.

S. *You have past through the second period of this Chapter, the mighty duty of Prayer, together with the cautions and directions*

Sect.III. *Of Fasting:*

belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses, 16, 17, 18. Moreover when thou fastest, &c. *where first, I pray, what is the importance of the phrase* [Moreover] *because that was not formerly used in the second of the three?*

C. It noteth, 1. this duty to be not so ordinarily and frequently taken notice of as the former, and therefore a note of *remark* is prefixt to it. 2. That this is also a duty necessary to be superadded to the practice of the other two, if we will be *Disciples* of his; it being a part of the worship of God also, when it commeth in conjunction with them.

S. *Well then I shall presume you will continue the same method of handling this, which in the former two, you have observed, by taking notice of,* 1. A duty supposed. 2. A caution interposed. *I shall desire to receive first what you will recommend unto me for the duty which is here supposed,* [thou when thou fastest.] What kinde of fasting is *here spoken of?*

C. Not the solemn prescribed fasts of the *Jews*, (for those were not to be concealed or dissembled) such as the *great day of expiation*, called the *Sabbath which God hath chosen* (described *Esay* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath day:) Nor those other three added to that under the time of the *second Temple*. But days of *private fasting* that every one prescribed themselves, as a free-will-offering; some *once*, some *twice*, some other every *week*, denying themselves their lawfull ordinary food, commonly not eating till the going down of the Sun, and then very moderately also. Which exercise as *Christ* disliketh not, but rather approveth it by his mention here, so he desires to free and rescue it from the vain-glorious design of Pharisaicall Hypocrites in the using of it. But before you will be well capable of hearing, and assenting to your duty in this of fasting or denying your self your lawfull food, it will be necessary by way of preparative, for you to know your duty in respect of *sobriety*; or what eating or drinking (*abstracted* from the superaddition of this duty of fasting) is lawfull for Christians. For as he which is not advanced so far in the school of Nature as to observe rules of *justice*, will scarce be a fit auditor of the doctrine of *Almes-giving* premised; so certainly he that hath not submitted

ſubmitted himſelf to the rules of *ſobriety*, will be hardly brought to hear of *faſting*: and beſides, the truth is, that the juſt mans almes will avail him little, and as little the Drunkards or Gluttons faſts. And therefore it will not be amiſſe a while, before we proceed, to take in the conſideration of this duty of *ſobriety*.

S. I acknowledge the reaſonableneſſe of the propoſall. What then doe you mean by Sobriety? Of Sobriety.

C. Temperance in eating and drinking, which (whatſoever may be ſaid of it under the Old Teſtament among the *Jews*, who being allured to the ſervice of God, eſpecially with the repreſentation of temporall promiſes of plenty, &c. could not ſo fitly be interdicted the liberall uſe of meats, and drinks, but might be allowed ſomewhat in that matter which is not allowable to Chriſtians; at leaſt might be ſo far permitted the exceeding of thoſe ſtrict terms of *ſobriety*, without danger of puniſhment) is now ſtrictly commanded Chriſtians in the New Teſtament; and that under threat of damnation to him, that frequently, or willingly, and indulgently offendeth herein. Thus 1 *Cor.*6.10. 'tis ſaid of *drunkards*, that they ſhall not *inherit the Kingdome of God:* where the word is not to be reſtrained to thoſe who drink to beſtiality, to the depriving themſelves of the uſe of their reaſon, that drink drunk as we ſay; but belongs to all that drink wine or ſtrong drink intemperately, though through their ſtrength of brain they be not at preſent diſtempered by it. So *Gal.*5.21. among the works of the fleſh, *which they that doe ſhall not inherit the Kingdome of Heaven*, there is mention of *Revellings* or *comeſſations*, or exceſſe in eating. So *Rom.*13.13. both together forbidden: *ſuſfetting*, or *exceſſe in eating*; and *drunkenneſſes*, or exceſſe in drinking. And ſo 1 *Pet.*4.3. *Exceſſe of wine, revellings and drinkings.* And on the other ſide is *ſobriety* commanded. 1 *Theſſ.*5.6. 8. And *Tit.* 2. it is mentioned as a ſpeciall deſigne and end of the appearing of *Chriſt*, that we ſhould be inſtructed to walk *juſtly, and pioufly, and ſoberly in this preſent World.* The firſt of thoſe three referring to our duty to our Neighbour; the ſecond to our duty toward God, and that of *ſobriety* to our *duty towards our ſelves*, (nothing tending more to the preſervation of our ſelves then that; and nothing more hurtfull and unagreeable with that charity which we owe to our ſelves then intemperance) and ſo in thoſe three the whole duty of man comprized.

μέθυσοι from μέθυ ſtrong or ſweet wine: all one with *Vinoſi* or *Vinolenti*.

κῶμοι. κώμοι & μέθαι. οἰνοφλυγίαι. πότοι.

S. *How many* sorts of excesse *in eating and drinking be there to which* sobriety *is opposed?*

C. The *excesse* is of two sorts; one in the *quantity*, when we eat or drink to the overcharging of the body; and the *sobriety* contrary to that is, when we eat and drink no more then agrees with the health and good temper of it, though we doe allow our selves the pleasures and delights in choice of meats, &c. Another *excesse* there is in the *quality* or delicacy of meats or drinks, and a studied care and pursuit of such as are thus most delightfull. And the *sobriety* contrary to this, is when we content our selves with that meat and drink which is necessary or usefull to the health and strength of our bodies, and neglect or despise all other delicacies.

S. *Are both these kindes of* excesse *condemned, and* sobriety *commanded us Christians?*

C. Some difference there is in this matter. The former of those *excesses* is so forbidden, that he that useth it is *excluded from the Kingdome of God*, 1 *Cor.*6.10. *Gal.*5.21. And consequently the contrary *sobriety* strictly commanded under that heavy penalty. But the second kind of *excesse* is not so forbidden, or the contrary *sobriety* so commanded under penalty of *exclusion from the kingdome of Heaven* to him that useth that excesse, onely in the choice of meats that are most delicious. Yet because two considerations there are which make this *excesse* in the *quality* or delicacy to be unagreeable to the composition of the *Gospel-rule of life*, I cannot but say that this kinde of *sobriety* is commanded also, and the contrary habit to it a *sin*.

S. *What be those two considerations?*

1. The hope of eternall life, and endlesse spirituall joyes that are proposed to us in the New Testament; which if they be ever suffered to enter into, and fill our hearts, will produce a dis-esteem and mean opinion, and in time a contempt and scorn of all carnall delights and pleasures; an *using* (the pleasant part, as well as the profitable of) the *world, as if we used it not*; and so we may have *food convenient for us*, a not-caring for any choice or superfluity; an abstaining purposely from all supervacaneous pleasure. The second *consideration* is the duty of charity and liberality to our poor brethren required of us, and so recommended to us in the

the Goſpell: in which he that *fares deliciouſly*, and takes care not onely for the preſerving of the health and ſtrength, but alſo for the pleaſing and entertaining of his palate, will be leſſe able to diſcharge his duty; that ſupervacaneous pleaſure bringing a ſuperfluous expence and charge along with it. Theſe two *conſiderations* make it very hardly ſeparable from ſinne, for any man to allow himſelfe this ſecond kinde of *exceſſe*; though I ſhall not pronounce damnation on him that is guilty of it: 1. Becauſe I do not finde in the New Teſtament any particular direct immediate command againſt it. 2. Becauſe the vertue of *ſobriety*, eſpecially in this ſecond ſort, conſiſts not in any one point indiviſible, ſo that he that eateth this kinde of meate ſinneth not, and he that eateth any more delicious doth ſinne. 3. Becauſe there is no rule by which to define *delicious* meates; that being moſt delicious to one, which is leſſe to another. 4. Becauſe indeed to a temperate healthy man the plaineſt and ordinarieſt meats are moſt *delightfull and pleaſing* alſo. On which & the like reaſons I ſhall not condemn or terrifie any man in this matter, nor tell him the abſtaining from delicacies is by any precept required of him. But onely mention to him theſe ſeven things. 1. That 'tis a *vile* and *unchriſtian* thing to ſet the heart upon ſuch mean carnall delights. 2. That what I can conveniently ſpare from my ſelfe, I ſhould reſerve for thoſe that doe, or may *want* it. 3. That there is *exceſſe in the quality* as well as *quantity* of meats and drinks. 4. That a Chriſtian may do better to *deny himſelfe* lawfull pleaſures, then to do all that is not unlawfull. 5. That the *end* of eating and drinking is the *preſervation* of health and ſtrength, and not the *delighting* the palate. 6. That though a well-temper'd healthy mans appetite ordinarily demands thoſe things that are fitteſt for him; and conſequently in that caſe the ſatisfying the appetite may not be amiſſe; Yet 1. The *appetite* is oft *intemperate* in its demands; oft demandeth this or that which by ſome *cuſtome* it hath been uſed to; and then that *cuſtome* being *equivalent* to a *diſeaſe* ſometimes, ſometimes the *ſorrow* of ſome reall *diſeaſe*, that *diſeaſe* ſhould be cured, and that appetite mean time not obeyed; 2. The appetite is tempted many times by the object, either really preſent, being ſet before us; or imaginarily, being repreſented by the phanſy, and then the motion of the appetite is no argument of the meetneſſe of ſatisfying

it. 7. That *fasting*, or abstinence, wholly, is also a Christian duty to be used sometimes; and by these rules I shall leave any prudent and sincere Christian to direct him selfe in this matter, and desire him in the feare of God to be carefull that he offend not against that Christian necessary duty of *sobriety* in any kinde.

Of Feasting.

S. *But may not* Feasting *be lawfull now among us Christians, and so* delicious *fare?*

C. Feasting, as it is an expression of thanksgiving to God, and celebration of some act of his mercy, as it is an act of hospitality for the receiving and treating of others, as well as our own family; as it is a means of preserving and encreasing mutuall love and charity among men, is certainly now lawfull, and commendable; But all these ends and uses may be provided for, without luxury & delicacy, (only variety perhaps wil be usefull in sundry respects) and again without any mans overcharging himselfe, and therefore will never be an excuse, or apology for either. And as for honest mirth and cheerefulnesse, it will not at all be provided for by immoderate or delicious eating or drinking, but rather hindred by it; raised tumultuously perhaps by that means for the present, but then apt to degenerate into scurrility, &c. and withall attended with bitternes in the stomach, with satiety & drowzines, which is most contrary to it. In briefe, the true Christian *feasting* is when the poore and rich meet at the same common entertainment, and they that want partake of others plenty in the same common meal, contrary to the [*Every man his own supper.*] Where for one to be *drunken, i. e.* to eate or drink excessively, is as great a solecisme, as *for another to goe away hungry.*

ἴδιον δεῖπνον.

S. *I shall hope to lay that doctrine of sobriety to heart, and so to be in some measure qualified for that superstruction and superaddition of fasting which occasioned this discourse. Which because you resolved to be a* duty supposed *in a Christian and acceptable to God under the Gospel, I must first desire the ground of that affirmation.*

C. 1. Because it is here in the same manner joyned with the two former, *alms-giving* and *prayer*, which are unquestionably such duties. 2. Because it is here promised a reward by *Christ*, if he be not blasted by *vain-glory*. 3. Because 'tis foreseen by *Christ* to be that, that men are apt to expect praise for among men. 4. Because *Christ* in other places *approves*, if not commands the

use

of it; onely affirms the reason for his *Disciples to fast*, to be not then so agreeable, *because the bridegroome was with them, Mat.* 9.15. *but when the bridegroome should be taken away*, i. *e.* after the death and departure of *Christ*, *then shall they fast in those dayes.* 5. Because *Christ* bringeth in the *Pharisee* boasting, that he *fasts twice in the Week*, and layes no manner of censure on him for so fasting, but onely for the pride in boasting of it, and (I remember) 'tis Saint *Chrysostomes* direction, that we should *onely avoid the Pharisees pride, but not neglect his performances*; as on the other side, *forsake the Publicans sinnes, and retaine his humility.* 6. Because it was prevalent with God being joyned with prayer to the *working* of *miracles*, *Mat.* 17. 21. and so again for the obtaining the *presence* of the *holy Ghost* in a speciall manner, *Acts* 2. endued by the Apostles before the Ordination of Ministers, 8.3. & *Acts* 14.33. 7. Because the performance of this is thought by Saint *Paul* a sufficient occasion for a temporary parting of man and wife, 2 *Cor.* 7.5. which otherwise he would not advise; which signifies this to be an imployment of weight among Christians. 8. Because it is mentioned by Saint *Luke* as a part of the *worship* of God, joyned with prayer, in *Anna*, *Luke* 2. 37. of whom 'tis said, that *she departed not from the Temple serving*, or *worshipping* λατρεύουσα. *God in prayers and fastings, night and day*; of which I conceive this is the importance; That she constantly frequented the Temple at the houres of prayer, (not that she dwelt or continued always there; for *v.* 38. there is mention of her *coming* thither) and used constant observations of fasting; and in so doing, *worshipped God.* 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his *fasting* and *praying.* 10. Because of the many good ends and uses, to which fasting is proper; and in respect of which, it looks more like a Christian vertue, then, considered as a bare abstinence from a meal, it doth.

S. *What be those ends or uses?*

C. 1. As an act of *selfe-denyall*, which it is, when otherwise I would eat, but choose rather to abstaine: to performe this act of that, which in generall *Christ* requireth of his Disciples. 2. As an act of *revenge*; which you find among the effects of *godly sorrow*, and parts of *repentance*, 2 *Cor.* 7. 11. and such may fasting be, if ἐκδίκησιν.

on consideration of, and by way of punishment on my former plenitude and luxury I now think fit thus to *punish* my selfe. 3. As a meanes of *expressing my humiliation* for sin, in time of Gods wrath lying upon a nation or any particular person, and for the averting of Gods wrath: To which fasting hath been alwaies counted very agreeable, and found to be very successefull, both in the old Testament, and in all stories of the Church. 4. As a meanes to fit any man the better for the performing the duty of *prayer* as it ought. To which purpose he that doth not acknowledge its propriety of usefulnesse, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sufficiently commend it to him. 5. As a means to enable to the performing of works of mercy, by giving that to the poore, which is spared from my selfe, which therefore should be alwayes observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast *for covetousnesse*, as others doe *for strife*, *Isa.* To which purpose it is that you see here *almes*, *and prayer*, *and fasting*, joyned together by *Christ*, not to be divided by us. If the meal we fast from bring any thing to our purses, it will not be accepted. For *Isa.* 58. the fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we breake the bread to the hungry*, *&c.* 6. As a means to abate the desires and insurriances of the flesh, and make the body more tractable, and tame and patient of receiving the dictates of reason; and to subdue it inclinations toward uncleannesse, when those are likely to prove too too strong for us. To which purpose that fasting should be used full, 'twill not be hard for any man to guesse, that considereth the cause of carnall desires in the body, and that old saying, that without *Ceres* and *Bacchus*, the belly deities, *Venus*, or incontinent desires grow cold.

S. *Is all kinde of fasting then acceptable to God?*

C. No certainly: To fast out of *sorrow* or mourning for the death of a friend, is not so, (though not sinfull neither.) To fast to *save the charges* of eating; to be the better able, or more at leisure to *transact businesse of the world*, is not so, (though again not sinfull:) and by these you will guesse of some other kinds not so. Yet you may marke still, that one thing there is in all fasts

to wit, *ſelfe-deniall*, which though it is not by every one that faſteth propoſed as an end, yet if it be ſo propoſed, by ſo doing that faſt ſhall be acceptable to God.

S. *I have yet one objection againſt all which you have ſaid in this matter, and it is this, that all this while you have not mentioned any command or precept of faſting in the New Teſtament, and therefore do I not beleeve there is any ſuch; and for the old Teſtament, though there be a command for the obſervation of the great day of Expiation every yeare, yet,* 1. *That was onely obligatory to the* Jewes. 2. *It was a publick faſt, and not pertinent to this place, which ſpeakes of private faſts.* 3. *If it ſhould be thought to concerne us, yet being but once in the yeare, it would not be conſiderable; from all which it being ſuppoſed that there is no* precept *now particularly obliging us Chriſtians to faſt, it may ſeem to follow, that faſting is not now acceptable to God.*

C. To your whole objection I anſwer, 1. That there is no neceſſity of a precept of faſting, to aſſure us that it will be acceptable to God; there was no precept for *voluntary oblations* under the Law, (ſave onely a direction when they were offer'd, that they ſhould not be offered *maimed, &c.* as here there is, that we ſhould not blemiſh our faſting with deſire of *praiſe of men*) and yet they were accepted; and many other evidences have been produced to prove the uſe of faſting to be acceptable to God, though not commanded. 2. Though there be no explicite command of faſting in the new Teſtament, yet from the nature and conſtitution of the Goſpel, it may be collected, that there are in ſome caſes ſome tacite commands of it. As when all degrees of uncleanneſſe, allſatisfying the deſires of the fleſh, are forbidden, ſave onely in lawfull matrimony, and no allowance of polygamy or concubines, to him that finds himſelfe unable thus to live in conjugall chaſtity, the uſing of meanes, which may helpe to it, are tacitely commanded by God; and conſequently faſting, if that be the onely meanes left him; and then, as to the Diſciples, that could not caſt out that Devill, which would not goe out but by *prayer and faſting*, it is accounted infidelity by *Chriſt*, not to uſe that meanes, *Mark* 9. 19. So will it be the like Un-chriſtian ſin in him, that uſes not this means ſo neceſſary to ſo neceſſary an end. The ſame may be ſaid, in caſe the Magiſtrate under whom we live preſcribes

ſcribes the obſervation of it, or when ever any man ſeeth it neceſſary, or very probable, that he ſhall be hindred from the performing of ſome duty (which he owes to the glory of God, or edification of his brethren) unleſſe he faſt that day. Laſtly, the caſe may be ſo ſet, that a man may diſcerne himſelfe able, without any detriment to his health, or danger of ſhortning his life, &c. to use frequent faſting, and withall by that meanes much advance his ſpirituall ends, have greater vacancy for holy imployments, greater ſtore for works of mercy, &c. and then ſure in this caſe the commands of praying, and mercifulneſſe, will be alſo tacite commands of faſting. So that though there be not any particular explicite precept, obliging every man whatſoever, under paine of ſin to faſt ſimply, thus, or thus often; yet *tacite* commands there may be to them that are by any of theſe circumſtances fitted for it; and even to thoſe that for the preſent are not, it will yet be fit to be conſidered and counted of, as a duty that they may be concerned in; and that, if in no other reſpect, yet in this, that they are Chriſtians who aſpire to an angelicall life, and inviſible joyes, and ſhould therefore deny, and by that wean themſelves of their ſenſuall corporall pleaſures of eating, or drinking, ſo far as a preſervation of life and health, and to their duty to themſelves may be agreeable.

S. *How often then ſhould a Chriſtian faſt?*

C. By what hath been ſaid, you will gueſſe it unlikely, that I ſhould undertake to preſcribe ſet rules for this, the duty I ſhall leave to you as a *voluntary oblation* for you to offer as frequently as prudence joyned with due care of your health, and as piety, and the Spirit of God ſhall prompt you; and onely tell you these three things: 1. That the *Phariſee faſted twice every week*, and that never cenſured in him as a peece of Phariſaiſme, or hypocriſie, or fault of any kind; but as commendable, if he had not boaſted of it. 2. That every Chriſtian ought to have his ſolemne *ſet dayes* for the performing that great and weighty duty of *humiliation*, in calling himſelfe to account for all his ways, and confeſſing his ſins to God more particularly; and thoſe dayes ſhould not be too ſhort in their returnes, leſt his ſoule be too deep in arrears, and ſo unwilling to come to accounts at all. 'Tis very reaſonable for every man or woman of leaſure to ſet apart *one day in the week* for this

time;

rume; or if the whole day or any other part of it may not thus be spared fró the busineſſe of his calling, yet the dinner time that day may be borrowed from eating, and thus more uſefully employed, without any diſturbance to his other affaires. And he that uſeth not ſome ſuch conſtant courſe (which yet on ſpeciall occaſions may be altered) will be in great danger to be found, and cenſured a neglecter of the duties of a Diſciple of *Chriſt*. 3. That over and above this common duty of all men, ſome other wants there are or may be in this or that man, to the repairing of which faſting may be very inſtrumentall, as hath been ſhewed; and ſo proportionably is to be more frequently uſed by them who have this need of it. Of which their own conſcience in the fear of God is left the Judge. All this hath been ſaid of private faſting, becauſe that is peculiar to this place. For *publick faſting* the direction muſt be had from the lawes where we live; which ſo farre at leaſt oblige every one, that he offend not againſt them, either contemptuouſly, or with ſcandall.

S. *I ſhall now deſire Gods direction and grace to encline me to the performance of this my duty, ſo as may be acceptable to him, and to pardon me for my former omiſſions of it, which truly have hitherto been very great.*

You may pleaſe now to proceed to the caution interpoſed, *wherein I ſhall preſume it ſuperfluous for you to ſay much, having twice already inſiſted on it, in order to prayer and almeſgiving?*

C. The caution is it ſelf in plain intelligible words, [*When you faſt be not as the Hypocrites, of a ſad countenance, for they diſfigure* (or diſcolour) *their faces that they may appeare to men to faſt*] but (rather then ſo) *doe thou when thou faſteſt anoint thy head, and waſh thy face*, (for thy outward guiſe appeare in thy ordinary countenance and habit; for the Jews were wont to anoint themſelves daily, unleſſe in time of mourning) *that thou appear not to men to faſt*, (that no man out of thy family be witneſſe of thy private faſts) *but to thy Father which is in ſecret*; that thou mayeſt appeare deſirous to approve thy ſelfe to him onely, who onely is able to *reward thee.*

S. *You have now paſt through thoſe three great Chriſtian duties which by their ſo near confederacy here, and by what you have ſaid of them, I find ſo linked together, that it is very reaſonable we*

should set apart some time for the joynt practise of them all together; for though it may be fit to give almes when I pray not, nor fast not; and to pray when I neither give almes, nor fast; yet sure my fast wherein the expence of a dinner is saved, should be joyned then, with Almes-giving, to wit, giving to the poore that which is thus spared, and alwayes with prayer, God give me a heart thus to practise it.

Sect. IV. *Of the desire and love of wealth.*

Having thus farre advanced, you may please to proceed to that that followes, which I perceive to be a new matter. [Lay not up for your selves treasure upon earth, &c.] *And so on in one continued thread to the end of the Chapter. Of all which what is the chiefe summary importance you may briefly tell me.*

C. There are two things to which all the ensuing sixteen Verses belong, and the second of them appendant to the former, unto which the discourse insensibly glides. The former is for the mortifying of all *desire and love of wealth*; the latter for the moderating our *worldly care* or *secular providence*. The former in the ensuing Verses, 19,20,21,22,23,24.

S. Why doe you referre these words, Lay not up, &c. *to the mortifying of* desire and love of wealth?

C. Because a *treasure* is a metaphoricall word, to signifie that which men desire and love most importunately, and *set their heart upon*, and so the prohibition of *laying up our treasure on earth*, is in effect the forbidding to love, or desire, or set the heart upon any earthly riches as a possession; but only to use them so as may most improve our future account, *i.e.* by liberall dispensing of them to raise a bank, which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation he mentions, 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kind of them, that which consists in costly vestments, the *Moth*, a poor despiseable creature, can and doth destroy and make useless; another kind, our corne, and other the like fruites of the earth, (which the foole so applauded himselfe, that he had store of *for many yeares*) *eating*, (for so the word rendred *rust*, doth signifie) whether of men, or (the ordinary attendants of granaries) vermin, *bringeth to nought*, (or if you will retaine the word in our translation, [*rust*] it will then referre to our money and all other goods of that nature which are eaten with *rust*) and our

βρῶσις.

any

any other kinde of *treasure*, never so closely and safely lockt up, *thieves can*, and ordinarily *doe break through and steale from us.* And 2. The infatuating power of riches, when we come once to love them, to resolve to have them, (which S. *Paul*, 1 *Tim* 6. 8. cals *they that would be rich*) and to that purpose to serve or wait upon them, which way soever they lead us; Our hearts are then so wholly set upon them that we cannot serve God, or endevour to approve our selves to him. This our Saviour proves by contrariety of the commands of these two Masters, *God* and *Mammon*; for if their commands might be subordinate one to the other, they might both have their answerable obedience: God in the first place, and Mammon, or worldly wealth, in the subordination. But Gods commands being contrary to Mammons, *i.e.* to those courses which are necessary to the getting of riches, he that will grow rich, that is, bent on that designe, must give over all hope of being, or passing for, Gods servant.

S. What be the commands of God that are so unreconciliable with the service of Mammon, or vehement desire of wealth?

C. 1. His command of doing justice, exact justice; as that excludes all violence, fraud, oppression, &c. 2. That command of justice of the tongue in performing of promises, though to the greatest hindrance and dammage; in not slandring any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That cōmand of *selling* and *giving to the poore*, *i.e.* if otherwise thou canst not relieve thy indigent brother in distresse, but by selling somewhat of thy owne; then to doe that, though it be most unlike prospering, or thriving in the world. 5. That command of freedome and ingenuity of spirit; unconcernednesse in these worldly, inferiour, transitory things; selfe-resignation, dependance on Gods providence for our daily bread; in stead of all carking infidelity of the worldling. And 6. That of earnest desire and contending for peace. 7. That of meeknesse, patience, praying for enemies.

S. How are all those so unreconciliable with Mammons *commands?*

C. You will discerne it in the particulars. 1. *Mammon* prescribeth violence to every man, *oppressing the poor righteous man*, any that stands in our way to our espoused gaine. 2. *Mammon* commands false accusing, blasting, defaming, of any which are likely to

keep or get any preferment or poſſeſſion that we have a mind to; as in the example of *Jezabel* toward *Naboth* it appeares, when her Husband had a longing after his Vineyard. 3. *Mammon* commands a perpetuall unſatisfiedneſſe, a kinde of dropſie-thirſt, infuſed ſtill at the beſtowing of our plenty; *Mammon* will not be thy friend, but on condition thou ſhalt be more importunate in getting wealth, more paſſionate in making court to *Mammon* after this then thou wert before; and ſo generally you may obſerve it, the more poſſeſſions, ſtill the more covetiſe. 4. *Mammon* commands tenacity, a moſt ſtrict keeping of our own; nay a perpetuall deſire of being a purchaſing, of making ſome new bargain, enlarging the walke; and if *Chriſt* require to ſell and give, you ſee the rich man, *Mammons* ſervant, preſently *leaves him*, he goes *away very ſad, becauſe he was very rich.* 5. *Mammon* hath all manner of ſlaviſh tremblings, cowardly, uningenuous feares for his ſubjects task, (quite contrary to ſelfe-reſignation) a diſtruſt, thoughtfulneſſe at every apprehenſion of danger; a perpetuall carking and hovering over his wealth, and a venturing on any the moſt unlawfull Un-chriſtian practice, when ever that great law of ſelfe-preſervation, (as *Mammon* tels him) *i.e.* the law of *Mammon*, but of no other law-giver, (I am ſure not of *Chriſt*) ſuggeſts it to him. 6. *Mammon* commands war (for enlarging of dominion, of poſſeſſions) that more glorious name of piracy, which Saint *James* ſeemes to have conſidered, when he ſaith, *whence come from our pleaſures, James* 4. 1. which are ſurely thoſe pleaſures conſequent to the delight *or luſt of the eye*; *deſiring to have*, *v.* 2. It being moſt cleare that covetouſneſs puts upon all the moſt furious wars, and contentions, and quarrels in the world. 7. *Mammon* ſets men upon the moſt malitious acts of revenge of any thing; the covetous man hath ſtill ſo many enemies in his black booke, ſo many quarrels to anſwer, injuries to repay, treſpaſſes to revenge, that his whole life is a kinde of Hell to him; not knowing how to be quit with every of them, he is faine to trust ſure up quarrels many yeares together, and ſtudy nothing but the payments of ſuch debts. Other contrarieties might be mentioned between the commmands of God and *Mammon*: *God* commands to *keep the heart*, *Mammon* the *wealth*, *with all diligence or above all keeping*; *God* commands ſorrow for ſin, *Mammon*

ἐκ τῶν ἡδονῶν.

your losses; *God* commands confession of *Christ* and all Christian truth, and never more then when 'tis most opposed, when like to bring most danger to the Confessour; *Mammon* commands prudence, warinesse, time-serving, never hazarding any thing for truths sake; *the righteous is bold as a Lion*, when the *Mammonist* with his wealth, and heapes before him, dares not quatch without a licence from *Mammon*; an assurance that it shall cost him nothing. These and an hundred more contrarieties evidence the truth of our Saviours generall speech, that [*no man can serve two Masters*] brought home to this conclusion, you *cannot serve God and Mammon*, and from thence inforce the prohibition of not *laying up our treasures upon earth*, or setting our heart on worldly riches; which is the maine importance of those six verses. But beside there is a positive exhortation in these verses to charity, & liberality, which is meant by *laying up our treasure in Heaven*, i. e. so laying out our wealth, as that it may bring us in those everlasting returnes, as *Christ* explaines the phrase by the like in another place; *Give to the poor and thou shalt have treasure in Heaven*, &, *Make you friends of the unrighteous*, or transitory, or unstable, *Mammon*, (contrary to the *true durable riches*) that *when you faile they may receive you*, i. e. (by an *Hebraisme*) you may be received (as, this *night they shall require thy* soule, is all one with, *thy soule shall be required*) *into everlasting habitations*. And besides other benefits of your liberality, this will be one, that when you thus lay up your wealth by giving it to God, and his poore children, your heart which duly followes that treasure, will have no temptation to fasten on the Earth, but on Heaven, where our treasure dwels, our hopes are laid up, our joy is to be expected.

5. *I shall not trouble you longer with this matter, it being so obvious and plaine, onely methinks two Verses there are in the midst of those which sound not to this matter, and are somewhat obscure; I beseech your help to direct me to the meaning of them, they are v.* 22. *and* 23. [The light of the body is the eye; if therefore the eye be single, the whole body shall be full of light; but if thy eye be evill, the whole body shall be full of darkenesse. If therefore the light that is in thee be darknesse, how great is that darknesse?]

6. These words, as they are mostly interpreted concerning the

the goodneſs or ilneſs of *intentions*, are not indeed very pertinent to the buſineſſe in hand of *liberality* and of *love of money*, you must therefore give me your patience while I give you the naturall nuine interpretation of them, and then you will diſcerne how pertinent they are to the preſent matter. To which purpoſe I will firſt tell you what is meant by a *ſingle, and an evill eye*. 2. By *light and darkneſſe*. 3. By the ſimilitude here uſed. And then 4. how it belongs to the point in hand.

S. *What is meant by the* ſingle, and evill eye?

ἁπλῶς. ἐν ἁπλότητι. ἁπλῦτ☉ ἁπλότητι☉. εἰς πᾶσαν ἁπλότητα. ἁπλότητι κοινωνίας. πᾶσιν ἁπλῶς.

C. The word *ſingle* ſignifieth in the New Teſtament *Liberall*, the ſingle eye, liberality, bounty, diſtribution of our wealth to the poore. So *Rom.* 12. 8. *He that giveth in ſingleneſſe*, or, as our Tongue readeth, *liberally*; 2 *Cor.* 8. 2. *The riches of your ſingleneſſe*, or, reade, *liberality*, c. 9. 11. *To all ſingleneſſe*, we reade to all *bountifulneſſe*, and *v.* 13. *Singleneſſe of diſtribution*, we read *liberality of diſtribution*, or liberall diſtribution; *James* 1. 5. that *giveth to all men ſingly*, we read *liberally*. Contrary to this the *evill eye* ſignifies envie, covetouſneſſe, unſatisfiedneſſe, niggardlineſſe, and all the contraries of liberality. So *Mat.* 20. 15. is thy *eye evill* becauſe I am good? *i. e.* Art thou *unſatisfied* therefore, becauſe I have been more *liberall* to another? thou haſt thy due, why art thou not content, or unſatisfied? So *Mat.* 7. 22. *Out of the heart come the evill eye*; *i. e.* envie, covetouſneſſe, unſatisfiedneſſe. (For it is obſervable that envie is generally ſet as the oppoſite to all liberality, and God by the Fathers called *without envie*, meaning as liberall and bountifull.) The word which is here rendred *evill* being *equivalent* to an *Hebrew* word which ſignifies the greateſt degree of *illiberality* or *uncharitableneſſe*; and the word *eye* being added proverbially, perhaps becauſe that that part hath moſt to doe in covetouſneſſe, which is called the *luſt of the eye*, 1 *John* 2. 16.

ἁφθον☉ *Dam.* ἁφθονέστερος χτεί. *Ariſtoph.* πονηρός. רשע

S. *What is meant by* light *and* darkneſſe?

C. By *light*, *Chriſtianity*, or the ſtate of the Goſpel. We are *the light*, and *walke like children of light*; and *darkneſſe*, contrary to that, *unchriſtian heatheniſh* affection or actions.

S. *What is meant by the ſimilitude here uſed?*

C. That as in the body of a man the eye is the directer, ſhewer it what it ſhould doe, and if it be as it ought, directeth it the right way; but if not, leadeth into moſt dangerous errours;

in the body the heart (mentioned immediately before) if it bee liberally affected, having laid up its treasure in Heaven, and fastened it selfe on it, it will direct the man to all manner of good Christian actions; but if it be covetous, unsatisfied, worldly, hard, it brings forth all manner of unchristian, heathenish actions. And then *if the light that be in thee be darkenesse*, if the heart in thee be unchristian, heathenish, *how great is that darkenesse?* what an unchristian condition is this?

S. *I shall not now ask you how all this belongs to the point in hand?*

C. It is indeed plain enough already, that it belongs perfectly to the businesse. And this is the summe of all: 1. That liberality and charity in the heart is a speciall part of Christianity; hath a notable influence toward the production of all Christian vertues, and a main argument and evidence it is of a Christian to have this grace in him. 2. That uncharitablenesse, worldly-mindednesse, unsatisfiednesse, uncontentednesse, envy, covetousnesse, is a sinne of a very evill effect, and consequence; betraies a man to all most unchristian sins; *fils him full of iniquity*, (according to that of Saint *Paul*, 1 *Tim.* 6. 10. for the *love of money is the root of all evill, &c.*) and a sad symptome where ever we finde it of a great deale of ill besides. All which comes in very pertinently on occasion of those words, *Where the treasure is, there will the heart bee*; and are a foundation for that appendent affirmation [*You cannot serve God and Mammon.*]

S. *You have fully cleared this difficulty, and passed through the first of the two things contained in the remainder of this chapter, that which pertains to the mortifying* all desire and love of wealth. God make it successefull in my heart, to work all covetous earthly affections out of it, and plant all contrary graces of liberality, and mercifulnesse in their stead!

You will please now to proceed to the other thing, the moderating of worldly care, *and* providence, *in the following words.* Take no thought for your life, &c. *and that taking its rise from the former* [therefore I say unto you take no thought, &c.]

Sect. V. *Of worldly care.*

C. I shall now proceed to this point, which takes up all the verses to the end of this Chapter, and in it onely detain you with two things, 1. The precept or doctrine of worldly thoughtfulnesse.

2. The enforcements of it, shewing how reasonable it is to be observed, though it seem a strange doctrine.

S. *To begin with the first, what care and solicitude is it, that is here forbidden?*

C. It is set down in these three severall phrases, 1. *Take no thought for your life, what you shall eat, or what ye shall drink,* μὴ μεριμνᾶτε. *nor yet for your body, what you shall put on, v.* 25. 2. *Take no thought, saying, what shall we eate, &c. v.* 31. and 3. *Take no thought for the morrow, v.* 34. From all which it appears, that the thing here forbidden is that, whatever it is, which is the full importance of the *Greek* word rendred [*taking thought*] which being derived by μέριμνα. μεριζειν τῶν. Grammarians from a phrase which signifies in *English* to [*divide the minde*] doth then signifie a *dubious sway of minde, or anxiety*; and that, a want or littleness, a defect of *faith, v.* 30. a not believing, as we ought, that God that gives us life and bodies, will allow us means to sustain one, and array tother. Saint *Luke* calls it μετεωρίζεσθε. by a word which we render *doubtfull minde*, or carefull suspence, but signifies *hanging betwixt two*; a not knowing how to resolve whether God will doe this for us, or no. Now that I may give you the clear evidence of the Christian doctrine in this matter, I will deliver it distinctly in these few propositions. 1ly. That this is truth (infallible truth) of Gods, that God will for the future provide for every servant of his, food and raiment, a competence of the necessaries of life; this truth may appear by the promises to this purpose in the Scripture; two there are of this nature, that the margents of our Bibles in this place refer to, *Psal.* 55. 22. *Cast thy burthen on the Lord, and he shall sustain thee.* 1 *Pet.* 5. 7. *Casting all care on the Lord, for he careth for you.* To which you may adde Christs promise, that if *we ask we shall have, if we ask not amisse*, saith Saint *James*; which sure we doe not, if we ask but what he taught us to ask; this *day our daily bread, i.e.* (as in the explication of the Lords prayer was shewed) *day by day those things that are necessary for the remainder of our life.* Many other promises you will observe to the same purpose, and particularly this in the place by way of expostulation, *v.* 30. *shall he not much more clothe you, O ye of little faith?* intimating strongly a promise that he *shall*, and requiring faith or belief of this promise at our hands. Secondly, that want of faith or trust in this promise, not believing this truth,

is

a piece of the damning sin of *infidelity*, so charged here upon the that believe it not, *v.* 30. 31. That any carking solicitude for the future, is an argument of this distrust, this not daring to relie on Gods providence, and Gods promise, and so an Un-christian sin.

S. *But is not every man commanded by the Apostle*, 1. Tim. 5. 8. to provide for his own, especially those of his own house or kindred? *and if he doth not, defined* to have denied the faith, and to be worse then an infidell? *Sure then this want of thoughtfulnesse and secular* providence *will rather be* infidelity.

C. To reconcile this prohibition of Christs with this precept of S. *Pauls*, it will be necessary to adde a fourth proposition, That for present supplies, a Christian not onely may, but must use those lawfull and proper means that are ordinarily in his power to use to the attaining that end; and this is so far from distrusting of God, or not depending and beleeving on him, that it is indeed a speciall act of this faith; the doing of what he requires us to doe, and without our doing of which he hath not promised to supply us. His promises which are the object of our faith, are not *absolute*, but *conditionall* promises; require and suppose a condition to bee performed on our part, and then give us a right to the thing promised, not before. Every man therefore must do somwhat himself to *provide for his own*, (and not to do so is *infidelity* in S. *Pauls* style; just as the Disciples are called *faithlesse* for not casting out of the Devill, *that would not be cast out but by prayer and fasting*, *i.e.* for not using that meanes to cast him out, *Mark* 9. 19.) to be instrumentall to Gods providence; not to flie to his extraordinary protection, when his ordinary is afforded us. God doth not use to multiply miracles unprofitably, nor at all but for the begetting or confirming of our Faith; which cannot be the case when wee neglect those means of making good Gods truths, which are already by him afforded us; but onely when all lawfull means have been tried improsperously, then 'twill bee Gods season to shew forth his extraordinary power. In the mean time it is sufficient that he offer us means to bring us to that end which he promiseth; and if we neglect those means, and so fail in the condition required of us, we thereby discharge him of all obligation to make good the promise to us; which was not absolute for him to do without us, but conditionall for him to do, if we failed not in our parts.

A vide p. 306, 7.

S. *But what are those* means *required on our parts, as subservient to Gods providence in feeding and clothing us?*

C. I shall first name you some that are such means, and then others that are mistaken for such, and are not. The true means you may know in generall by this mark, that all means perfectly lawfull, (*i.e.* all things that are proper to that end, and are no way prohibited by God) are such, and all unlawfull are not. But then particularly, 1. *Labour* and diligence in ones calling is such a lawfull means. As in spirituall, so in temporall things, if we *labour*, we work, God will *cooperate*. As in the war with *Amalek*, when *Israel* fights, God will fight with them. Poverty is the *Amalek*, our honest labour fighting against it, (and therefore the idle person is called, 2 *Thes.* 3. 6, 7, 11. *a disorderly walker*. The word being military, signifying one out *of his rank*, one that is not in file to fight against this enemy) and when we are thus imployed, God our Captain hath *sworn* that he *will have warre*, will fight against that enemy with us *for ever*; and that as the LXXII read in that place, *with a secret hand*, assisting him that is thus busied; prospering him insensibly that is thus employed; A sure blessing on the laborious, *Prov.* 10. 4. *The hand of the diligent maketh rich*. And on the other side, hee *that will not labour*, saith the Apostle, *let him not eate*; which is there a piece of Apostolical discipline to besiege idleness, and starve it up. And that an image on earth of what is done in Heaven, (as in the other censures of the Church) it being the rule of Gods ordinary providence, that they that neglect the *means* shall not obtain the *end*. This promise being conditionall as all others, not to the idle profane *fiduciary*, but to the faithfull *labourer*; the absolute *Stoicall* depender on fate, may starve for want of *industry*, die for want of *physick*, and be damned for want of repentance; and all this not through too much, but too little Faith; the not taking the means along with him which were predestined by God to bring him to a better end.

ἐργάζειν.

συνεργεῖν.

ἀτάκτως περιπατῶν. ἀτακτῶν.

ἐν κρυφαίᾳ χειρί.

S. *What other means is there required of us by God to this end?*

C. Prayer to him for *our daily bread*; the condition without which there is no one thing which we have promise to receive from him. *Ask and ye shall have, &c.* but not otherwise. So elsewhere the *worshipping of God* is joyned with the *doing of his will*, to make us capable of *Gods hearing*.

S. *What*

Q. *What other meanes?*

A. *Honest thrift*; the not spending upon our *lusts*, our vanities, those good things of this world, that our labour and prayers have by Gods blessing brought in to us. For the prodigall may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn it. God hath not undertaken for any sin that it shall not ruine us. His protection is like that of the law, for them only that travell in the day, and in the rode; not for the *disorderly walkers* in any kinde, that have any by-path, or night-work to exhaust that treasure, that his providence hath or is ready to bestow. And the same that I say of luxury, may be said also of other harpies and vultures, that leave men oft-times as bare as the high-way robbers; that fly sin of close adultery, that eats out so many estates. Yea, and that other of strife and contention; that pestilence as it were that walketh in darknesse, and devours the wealth as well as the soule, and no reparations to be expected from God for such losses. One means more there is to which Gods promise of temporall plenty being annexed, we may well adde it to the former. Exercise of *justice* and *mercy*. *Bring you all the tithes*, saith God by *Malachi*, *into my storehouse*, *Mal.* 3. 10. *i.e.* both the Priests and the poor mans tithe, and *prove me now herewith if I will not open the windows of heaven, & pour you out a blessing, &c.* To which purpose the *Jews* had a proverbiall speech, *Pay tithes on purpose that thou mayst be rich.* And many places of Scripture to the same purpose, which before were mentioned: and threatnings on the contrary, that they that *withhold more then is meet, it shall tend to want.* To these may perhaps be added another means, having also the promises of long and prosperous life annexed to it, that of *meeknesse* and *obedience*; of which, saith the Law, their *daies shall be long in the land* flowing with milk and honey; and the Gospel, that they *shall possesse the earth.* As also it is affirmed of *Godlinesse* in generall, that it *hath the promises of this life*, *i.e.* of so much of the prosperity of this world as shal be matter of *contentment* to them. Now these being by God designed as fit and proper means to the qualifying us for the performance of his promise of secular sufficient wealth to us, and the condition required on our parts; 'twill be but the believing of a lie for any man to neglect these severall means on his part, and yet to claim or challenge the end on Gods part:

Da Decimam in hoc ut ditescas.

In the ſame manner and degree as it is for the impenitent ſinner to beleeve and challenge the pardon of his ſins and ſalvation.

S. *I cannot but conſent to this truth, and acknowledge the fitneſſe of the meanes which you have mentioned as truly ſubſervient to that end.*

But you told me there were alſo ſome that were miſtaken for ſuch meanes, but are not: What are thoſe?

C. 1. *Secular wiſdome*, policy, contrivance, (for though this ſeem ſometimes to obtain that end, yet 1. There is no promiſe made to it. 2. It many times faileth of the deſign. Nay 3. it hath oft times a moſt remarkable curſe upon it.) 2. *Hoarding up* all that comes; pinching the back and belly to fill the bagge. 3. *Going to law*, and contentiouſneſſe. 4. *Tenacity*; not giving or lending to thoſe that truly want; the griping illiberall hand. *Give and it ſhall be given unto you*, not elſe. 5. *Immoderate care* and ſolicitude, loving and courting of the world. 6. *Deceit* and injuſtice; and eſpecially *Sacrileadge and perjury*. Each of theſe in the eſteeme of the world, the faireſt way to wealth, yet in the event prove the ſtraight rode to curſe and poverty; it is a *ſnare to devour that which is holy*, ſaith *Solomon*, and *after vows to make enquiry*, and that a ſnare to the wealth, as well as the ſoule. See the *flying roll*, *Zach.* 5. 2. and the *curſe that it brought* with it, *v.* 3. and that *entring into the houſe of the theeſe and of him that ſweareth falſly*, *v.* 4. *i. e.* his family alſo, and *it ſhall remain in the midſt of his houſe*, and never leave haunting it till *it conſume it with the timber and ſtone* that that a man thinks would be beſt able to endure, the firmeſt part of an eſtate moulters and crumbles away between the fingers of the perjured perſon; noting this to be a conſuming ſin, (and a conſumption an hereditary diſeaſe) an embleme of which may be ſeen, *Numb.* 5. in the *perjured woman*, *v.* 27. The *water that cauſeth the curſe ſhall enter into her, and become bitter, and her belly ſhall ſwell, and her thigh rot*, thoſe two parts of the body that have relation to the poſterity.) 7. *Diſtruſt* of Gods promiſe; for as never any man got any thing of God by not truſting him; ſo he that will not take his word muſt find out ſome other pay-maſter. 8. *Oppreſſion*, violence, ſpoiling of others, (though that ſeem a ſure preſent courſe to bring in wealth) for the threat of the Prophet, *Eſay* 33. 1. belongs to ſuch. *Woe unto thee that ſpoileſt*; [illegible]

thou ceasest to spoile thou shalt be spoiled. Men are seldome suffered to taste any of the fruit of those sinnes, lest they or others should fall in love with them.

S. *You have now abundantly discharged your promise in setting down the true and the pretending means.*

Have you any more propositions now to adde to the foure already mentioned in this businesse?

C. Onely these two. 5. That he that *useth these true meanes* appointed by God, and *discards the false* ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, then all the worldlings arts can possibly provide him. He that gives over all anxious thought for himself, enters into Gods tuition, and then shall surely be never the poorer for not caring. 6. That the *using* of unlawfull (though never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is the most direct peece of infidelity, most clearly forbidden in the phrase of taking thought; this being the distrusting of God and his authorized means, and flying to the *Witch* with *Saul*, or rather the Devill to help us to it; the *dividing our minds*, or *having herwixt two*; or rather indeed forsaking of one, and cleaving to the other; disclaiming God and his providence, and trusting to our selves and our own artifices; The greatest anxiety of mind imaginable; which thus drives us out of our reason, our Christianity, to those courses which are most contrary to both. μεριμνα.

S. *I conceive the summe of your whole discourse on this matter is this, that for the good things of the world* God *having made* promise *to give them to his servants, and his promise being* conditionall, *requiring at our hands the use of means to obtain the thing promised, our duty is to use those means,* labour and prayer, &c. and then *fully to trust* God for the performing his promise, as never to *have anxious or dubious thought about it; never to flie to any unlawfull means, to provide for our selves. And by this way of stating, I conceive my Saviours speech here fully reconciled with* S. Pauls *command of providence, with* Christs *praying for temporall blessings, &c. There is only one scruple wherin I shall desire your satisfaction, Whether we doe not sometimes leave men destitute of food and raiment, and*

how

how then it can be infidelity to be anxious in that point? Or how can Gods promise of caring for us be said to be performed?

C. I answer, 1. That it is not ordinary for men to be left destitute of food and raiment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his Steward, the *wealthy mans barn to bee the poor mans store-house*; no man is left destitute that is afforded this means. 2. There being so many other means fore-named, required of us to be instrumentall to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himself; and so the whole matter imputable to his default, and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so far destitute as to come to starve, yet may the promise of God remain true and firm; for that promise obligeth him not to eternize the life of any, which being supposed that he should die by famine, is as reasonable and reconcilable with this promise, (which can extend no farther then that he will sustain us, as long as he sees it fit for us to live, but no longer) as that he should die by sword, or pestilence; and that death unsupportable as many other diseases and deaths, of the stone, strangury, dysentery, &c. 4. That suppose God do thus destitute us, yet our anxiety, or solicitude, our using of unlawfull means, can never be able to relieve or secure us; whatsoever we can in this case call to our relief, God can curse and blast also, and make it as unable to help us, as the reed of *Egypt*; and though sometimes God permits unlawfull means to offer us help, when lawfull fail us, to make trial of us whether we will use them, & distrust God or no, (who ought to be trusted & relied on, *though he kill us*) yet is it far more ordinary for those who have fled to all manner of dishonest means of encreasing wealth, to come to absolute beggery and distresse, & contumelious ends; then in any mans observation it will be found for the trusters in God to do. 5. Why may it not be thought & found true upon every mans self-examination, that such destitution, whatever it befals a child of Gods, is a punishment of some sin which God in mercy sees fit to punish here, and not in another world? & particularly that of *littlenesse of faith* in this matter, as *Peters sinking, Mat.* 14. 30. was a punishment of his *fear, & doubting, and little faith*; which some good men are so subject to, & wheresoever

is found may expect to be puniſhed, being it ſelf a ſin, and continuing in it ſo many other ſinnes; 1. The ſin of *diſobedience* to Chriſts command here, in his [*take no thought*] or [*you ſhall not take thought*] *verſ.* 31. 2. The ſin of *infidelity*, not *truſting*, and ſo denying (in actions at leaſt) Gods veracity, the attribute wherin he chiefly glories; giving him the lye as it were, an affront and contumely to the Almighty. 3. The ſin of *worldly mindedneſſe*, placing our care and affection on ſuch baſe and inferiour objects; incurvation of the immortall ſoul to a thing ſo much below it; and robbing God of his due, that peculiar *creature* of his, the *heart*, ſo naturally his, and moreover ſo importunately begg'd for by him. Not to mention many other ſins which conſtantly follow this ſolicitude, (where 'tis once entertained, not as a tranſient paſſion, but a Chronicall diſeaſe) though not conſtantly the ſame, as indevotion, impatience, unmercifulneſſe, cowardize, worldly ſorrow, maligning of others, &c. μὴ μεριμνᾶτε.

S. *Having thus largely explained the prohibition, you may pleaſe to adde in one word what is the contrary Chriſtian duty that is here commanded by Chriſt?*

C. *Prayſing* God for our *preſent* wealth, and *truſting* him for the *future*.

S. *What doe you mean by the former?*

C. Praiſing him four ways. 1. By *acknowledging* the receit. 2. *Vſing it*, and *rejoycing* in it. 3. *Miniſtring*, communicating to them that have not. And 4. if any thing ſtill remain, *keeping* it as inſtrumentall to Gods providence for the future, laying up what God gives us to lay up.

S. *What doe you mean by the latter?*

C. 1. *Beleeving* his promiſe. 2. *Obeying* his directions in the uſe of his authorized means, and none elſe. And 3. *referring* the ſucceſſe chearfully to him, and praying to him for it without doubting.

S. *I conceive you have now done with the precept or doctrine, which now I ſee how fitly it is annexed to the former matter of not ſerving of Mammon.* 1. *As an anſwer to the* Mammoniſts *reaſon of ſerving Mammon, that he may not be deſtitute the morrow.* 2. *As an improvement of that exhortation to which it may be ſeaſonably ſuperadded, but would never have entred or have been admitted*

without that harbenger. I beseech God to sink it now unto my heart. To which end I presume you will give me your assistance by proceeding to the second thing proposed from our Saviours words here, the Inforcements of it, *shewing how reasonable it is to be observed by a Christian?*

C. I shall proceed to that, and give you the inforcements as they lye. A first inforcement is the consideration of what God hath done to us already. 1. He hath given us *life* it self, which is much more, and a farre greater act of power and mercy, then to give *food* for the continuing of that life. 2. Given us the very *body* we take such care of, and that much more again then the *raiment* that must cloth it: and those he hath given without any aid of ours, without our use of direct or indirect means, and therefore no doubt can provide sufficiently for the sustaining of both. And for his willingnesse to doe it, if we trust and relye on him, those very former mercies of his are pawns and pledges of it. *God* (saith a Father) *by giving becomes our debtor.* Every mercy from so good a Father, comes forth Twins; a *gift*, and a *bond* together; a present *payment*, and a future *pawn*; a *summe* paid down, and an *annuity* made over; the having bestowed favours, the greatest obligations to continue them: when we can begin with the Psalmist, *Psal.* 100. *It is he that made us*, then we may confidently go on, *we are his people and sheep, &c.* and then, *Go your ways into his gates with thanksgiving*, not onely for past mercies, but confidence of future also, *his mercy is everlasting, &c.* A second inforcement is taken from the example of Gods providence toward other creatures: 1. For *food*, from the *Fowles of the aire*. 2. For *raiment*, from the *Lillies of the field*. For food, that those birds without any trade of husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained. (Nay of many birds it is observed they are fattest still in coldest and sharpest weather.) Nay, that sort of birds that Saint *Luke* mentions, *Luke* 12.24. the *Ravens* are a creature that if *Job* or the *Psalmist* may be beleeved, *Job* 38.41. *Psal.* 147. 9. hath more of the providence of God illustrious in it then any other. Naturalists have observed of that creature, that it *exposeth the young ones as soon as they are hatcht*, leaves them meatlesse and featherlesse to struggle with hunger, as soon as they are gotten into the world;

Deus donando debet. Cypr.

ἐκβάλλει τοὺς νεοττοὺς ὁ κόραξ

and

and whether by *dew* from Heaven, a kinde of Manna rained into their mouths *when* they gape, and as the *Psalmist* saith, *call upon God*, or whether by *flies* flying into their mouths, or whether by *worms* bred in their nests, as some think, or by what other means, God knows, *God feedeth them.* And therefore perhaps it was, that that creature to make its return of gratitude to God, flies presently on its errand to feed the Prophet *Elias* in the wildernesse; in which this was surely very observable, that that creature which is so unnatural as not to feed its own young ones, did yet at Gods command feed the Prophet. As sometimes those bags of the Miser are opened liberally to Gods children, (at their death in building Hospitals, &c.) which had been shut to their own all their life. This example our Saviour shuts up with an expostulation, [*are not you much better then they?*] Man a much more considerable creature then those birds, man the Monarch of all them, and *the life of my Lord the King worth ten thousand of theirs*, and therefore surely a far greater part of Gods providence, then they, though no thoughtfulnesse of his contribute to it. But then this must be taken with some caution along with it; not that we should neither sow, nor reap, because the Fowles doe neither; but that we should take no anxious thought, as they neither sow nor reap; that it is as unreasonable for a Christian to distrust Gods providence, to bury his soul in an anxious care for earthly things, though the very necessaries of life, as for the Raven to be set to Husbandry. Had men acquired but as much religion, dependance, trust, reliance on God by all the preaching of the Gospel, by all the cultivation of so many hundred years, as nature teacheth the young *Ravens* as soon as they are hatcht, to gape toward heaven, and so in a plain, downright, naturall, inarticulate way, to *call on God*, the *Mammonists* idoll would soone be driven out of the world; and in stead of it, a cheerfull comfortable dependance on Heaven, (in despight of all our jealous traiterous fears, that worldly hearts betray us to) an obedient submission to Gods direction in using those means that he directeth us; and then resigning all up into his hands to dispose of, with an [*If I perish I perish*] & [*I will wait upon the Lord which hideth his face, and I will look for him*] and [*though he kill me, yet will I trust in him.*] The other example concerning *raiment from the Lillies of the field* lies thus. God

Vallesius.

μὴ μεριμνᾶν.

in his forming of the world hath bestowed a strange proportion of natural beauty & ornament upon the *Lillies* that grow in every field or Garden, though those are of a very short duration, and being inanimate doe contribute nothing to their own beauty, but most evidently the whole work wrought by God onely, and all the care and solicitude and temporall advantages of gold and the like artificiall bravery cannot equall or compare with that naturall beauty which God hath endued them with. Which consideration as it may well lessen our desire of the gallantry of clothes, and mortifie our pride which they feed in us (the utmost that we can attain to in this kinde, being not comparable with that, which is in the meanest creatures) so may it give us a fiducial reliance on God for all things of this nature; who sure can cloth us, as well as those, and will certainly provide for us such raiment as is convenient for us, by our use of ordinary means, without our anxious care and solicitude for the future.

S. *What is the next enforcement of this duty?*

C. An argument taken from our own experience in things of somewhat a like nature, *v.* 27. For the *stature* of ones body, or the *age* of ones life, (for the same word signifies both, but seems in this place rather to denote the former only) every of us know and confesse, that our care and solicitude can doe nothing to make any considerable addition to it. Now certainly the lengthning of the life for a few days or houres, is not so great a matter as life it self; nor the talnesse or *stature* of the body, as the body it self (for what matters it how tall a man is?) and therefore it being so confestly the work of God only to dispose of these less things, our stature, &c. How much more reasonable is it to beleeve that the same God, without any *anxious solicitude* of ours, can and will conserve our life and body, by giving us those things which are necessary to their conservation?

S. *What is the next enforcement?*

C. The contrary practice of the *Gentiles*, *v.* 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, doe use this kinde of solicitude, *seeking* vehemently and importunately, for *all these things*, i.e. for food, and drink, and clothing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them

them for their lives end, and this may be allowed or pardoned them, that have no better principles to build on; but would be a shame for *Christians* to have gotten no higher, by the acknowledgement of the true God, and his particular providence, and care over all creatures, but especially over us men, for whose use all other creatures were created; and by the doctrine of Christianity, which teacheth us faith or dependance on Christ for all, and desires to mortifie all love of the gains and pleasures of this world in us, (by promising us a richer inheritance then this earthy *Canaan*) and to work in us an indifference and untroubledness of minde for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. *What is the fifth enforcement?*

C. It is set down in these words, *v.* 32. [*For your heavenly Father knoweth that you have need of all these things*] *i.e.* these things that are necessary for you (and others you need not seek after) God knows you have need of as wel as you, and that God is your *Father*, and cannot be so unkinde to you, as not to be willing to bestow them on you; and that *father an heavenly Father*, and consequently is perfectly able to bestow them.

S. *What is the sixth enforcement?*

C. This, that there is a farre more easie, Christian and compendious way to all these necessaries of life, then your solicitude or anxious care: To wit, the setting our mindes upon our higher interests, minding and intending of those joys in another life, and that way of Christian obedience which will lead us to them; which if we doe thus intend, God hath promised to give us these necessaries of life, *as an appendage* or addition over and above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh enforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that means lay a double burthen on that part of our life, which is present, to provide for it self, and that other also) will when it cometh, *be able to take care and make provision for it self.* The *Manna* that came down from Heaven to the *Israelites*, fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrefied) of reserving any part of the present portion; for, for the time to come, they

were sure to be as plentifully provided, as for the present they were; and so the providence of God that hath brought us in to present store, will be able and ready to doe the like for the remainder of our lives, when it comes. and therefore all that we shall acquire by this solicitude before-hand, is only to accumulate trouble, and disquiet upon our selves; besides that due labour, and industry which we owe to God, as subservient to his providence, and to our selves for our present subsistence, so much more as will secure us for the future also; which, what is it but to multiply toil upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day *for the maintaining of it self* (*i.e.* the labour and swear that we eat our bread in) is sufficient for that day, without our artifice to increase it, and requires too much (rather then takes up too little) time of divertisement from the duties of piety to these so vile inferiour offices. The duty being thus largely enforced, and our hearts by so many Engines and Pullies raised from this earth of ours, to that principall care of celestiall joys, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and so this hard saying be softned, this circumcision of the heart, amputation of all those superfluous burthensome cares of the worldling or *Mammonist*, be found supportable to the Christian. I shall need adde nothing to so plentifull a discourse of this subject, but my prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson!*

Lib. IV.

S. *I See there is yet, after all the trouble, that your charity to me hath cost you, another occasion and opportunity still behinde, to tempt you farther to continue your favour to me, in leading me through the seventh Chapter, wherein this* Sermon on the Mount, *is concluded. You may please therfore to enter upon that. And tell me what you finde especially considerable in it.*

C. *One* strict *particular* Christian precept I finde in that Chapter,

ters, which, before I told you, will doe well to be added to those many that the former Chapters have afforded; and then *four generall ones:* with a conclusion of the whole Sermon.

Sect. I. *Of judging others.*

S. *What is the particular precept you speak of?*

C. It is set down positively in the five first verses; and then a limitation, or explication, or caution added to it, *v.6.* The precept is negative, *not to judge* other men, *v.1.*

S. *What is meant by* Judging?

C. 1. All rash and temerarious; 2. All severe, unmercifull censures of other men.

S. *What mean you by* rash censures?

C. Such as are not grounded in any manifest clear evidence of the fact, but proceed from my jealous and censorious humour; being still forward to conclude and collect more evill of other men then doth appear to me. As 1. When by some indifferent actions done by my fellow Christian, and appearing to me; I surmise some other evill thing not far distant from that, and which may possibly be signified by it, but is not so necessarily. Or 2. When an action of anothers is capable of two interpretations, the one fastning evill upon it, the other not; I take it on the evill side, and censure him for that action, for which, perhaps, God the searcher of hearts will never judge him; or in case God sees it to be evill, but I doe not, then however thus to judge, is in me *temerarious* judgement. Or 3. When any other man hath done any thing apparently evill, yet from thence to infer a greater guilt in him then to that action necessarily belongs, as the action being perhaps capable of *extenuation* by circumstances, for me to deprive it of those extenuations, and passe the judgement, which would belong to it *absolutely* considered. Or 4. Upon the commission of one or more single actions, not sufficient to build up an *habit*, or argue a *malignity* in the agent, to censure him as guilty of that habit or that malignity, this is still *temerarious* judgement; which commonly proceedeth, whereſoever it is, from *pride*, *ambition*, *vain-glory*, or from *envy*, *malice*, *unchristianlenesse*, and *self-love*, from one or more of these; and falls under the judgement due to the *suspitious*, *contumelious*, *whisperer*, *busie-body*. Quite contrary to that charity that *hopeth all things*, *believeth all things*, *thinketh none evill*; to that humility that

that thinketh *better of others then our selves*; that *peaceablen*[illegible] which *Christ* commendeth to us; that *kindenesse* and *pitifulness* in *bearing one anothers burthens*; and so lessening them and [illegible] making them heavier by our censures.

S. *What mean you by* unmercifull censures?

C. Those which have no mixture of mercy in them, *Jam.* 2. 13. The precept of forgiving those who have wronged me, is [illegible] *Christ* improved in some kinde even to those offences which [illegible] done against God, so far as that I be obliged by it to look [illegible] them in others in the most *favourable* manner, (as on the other side I should be most *severe* in the examining and judging my self) and always remit of that rigour and severity which the matter [illegible] capable of, as knowing that my own best actions must be look[illegible] on favourably by God, and not strictly weighed by him, or otherwise they will never be accepted by him.

S. *To what purpose is all that which in this matter is added to the prohibition in the rest of this period?*

C. 'Tis, 1. A determent from this sin. 2. A direction how to avoid it. The determent this; to consider how fearfull a thing it were, if God should judge us without mercy; and how reasonable, that he should so doe, if wee bee so unmercifull to other men. The *direction*, to reflect our eys and censures, every man upon his own sins, and there to busie them in aggravating every matter into the size that justly belongs to it; by this means to [illegible] down my own plumes, to abate my proud *censorious* humour, and then those will appear but motes in another man, which now doe passe for beams with me. He that is truly humbled with a sense of his own sins, will be willing to wink at faults in another, at least not to improve and inlarge them; not to censure and triumph over them.

S. *What is the limitation or caution, or explication of this precept added in the sixth verse?*

C. The sum of it is this, that this precept of *not judging*, is not so unlimited that it should be unlawful for me to censure or think evill of any man; as in case he be an open profane person, expressed by a *Dog* or *Swine*, the one a creature so accursed, that the [illegible] of him was not to be consecrated; the other so unclean, that [illegible] forbidden to be eaten by the *Jewish* law; and both of them [illegible]

blem[illegible]

blemes of an habituall impenitent sinner, 2 *Per.* 2. 21. The *first*, again, intimating such as bark and rave at all good exhortations; *contradicting and blaspheming*, *Act.* 13. 46. The *second*, those that though they blaspheme not, yet by the impurity of their lives shew the secret contentment of their heart. This sacred exhortation of *not judging*, or censuring such as they are not to expect any benefit from; this act of Christian charity is too holy, and sacred a thing to be cast away on such *Swine* and *Dogs*, who are first uncapable of it, then will make such ill use of it; and if in stead of judging the offender, you go about to exhort with never so much mildnesse, (which is the wisest and most charitable Christian way in this matter) they will contemne your exhortations, and repay them with contumelies in stead of thanks.

S. *But what, may I never passe judgement on another man unlesse it be such a notorious offender?*

C. Yes; 1. If that which you judge in him be (though neither habituall, nor incorrigible, yet) notorious, and evidence of fact make it subject to no mistake of yours. 2. If you extend that censure no farther, then that fact, or no farther then what may from that fact be necessarily inferred. 3. If you expresse your judgement or censure in words, no farther then may agree with rules of charity: As 1. Charity to him either in telling it him your self, and seasonably reproving him, or telling it some body else, to that end that he may reprove him: Or 2. Charity to others, that they may be warned and armed, not to be deceived and endamaged by him. Or 3. Charity to the community, that he may not by concealment of some great faults get into such place of judicature &c. where that ravenous humour of his, entring in a disguise of *sheeps clothing*, may be armed with power to do more mischief. In all which I must be very wary, that under this cloak of charity I do not carry along a malicious, or proud, or wanton, petulant humour of my own; or even an habit of defaming; and flatter my self that charity is the only mover in me all this while.

S. *But can my judgement be forced? My assent or belief follows, and is proportioned to the motives that induce it; As knowledge cannot choose but follow demonstrative premises, so belief cannot choose but follow those that appear most probable; and if I see that by a man by any discourse leads me to conclude him drunk, &c. can I offend in judging him?*

C. If my conclusion be rightly inferred by due premises; and I offend not against rules of discourse, I do not offend in so concluding, or in so judging, so that I keep it within my own breast, and do mix mercy with judgement, *i.e.* take the more favourable part in judging; for no man is bound not to know what he knows, or not to believe what seems to him (judging in simplicity) strongly probable. Nay, 2. If he expresse his judgement to him whom he thus judgeth, on purpose to be satisfied of the truth of his judgement; or, in case it prove true, to admonish; it is not only lawfull but commendable. Nay, to tell it another of either of these purposes, it will be so also.

S. But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious design neither?

C. Though it be not out of any malicious design, or flowing from any stitch or grudge which I have to that man, yet it may be a defamatory design, for I may have that generall habituall humour of pride or vain-glory, that for the illustrating and setting out my self in more grandeur I may think fit to blast and defame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evil may; as that of περιεργία, ἀλλοτριεπισκοπία. *spying, curiosity, medling with other mens matters,* wantonness, vain desire of tatling, telling news, &c. and if any of these be, then will it be so far sinfull as the motive or cause of it is.

S. But if still it be separated from all such sinfull motive, and adherent, and be only produced by somewhat neither good, nor evil (as I conceive it possible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally nor Christianly good, nor evil; and that it is not necessary for them to be designed to any particular Christian end, if onely this reasonable care be had that they be not against charity or edification) What is to be said of such judging?

C. Though some other words may perhaps be of this nature, as indifferent as motions, or turns or gestures of the body, (and therefore 'tis not without reason thought that by πᾶν ἀργὸν ῥῆμα. *every idle word,* Mat. 12.36. is meant only every false word, as hath been said) yet perhaps this of judging another will not be of that nature, be-

subject to more defaults and taints, then most other things; & that which is here indefinitely forbidden; and if it break forth into words, 'tis yet more subject to evill. But if still it be mentioned only as a relation entire and simple, of what I saw, and leave the conclusion to others judgements, and not interpose mine, or only so far interpose mine, as to relate truly what conclusion I did then make of it, and what moved me to that conclusion, abstaining still most strictly from adding or concealing ought, or doing or saying any thing, that hath any tincture from my own pride, censoriousnesse, &c, it may still be as harmlesse and blamelesse in me, as writing of the honestest history. But because this is the most that can be lawfull, and still is no more then lawfull, (or not sinfull) not arrived to any degree of morall goodnesse, and because it is very apt to fall into evil, and however, because of the scandall that others may take, who by seeing a godly man take this liberty, may mistake it, and go farther and fall into sin, 'twill therefore concern him to use this sparingly, and deny himself that lawfull liberty, if it be but by way of revenge for the unlawfull, which he hath so often taken; and though this he should not be forward to judge a sin in others, (lest he thus fall into the fools snare, censure others of censoriousnesse) yet ought he in this matter to be very watchfull over himself, that he *offend not with his tongue.*

S. *This precept of not judging I cannot without tears and hearty confession of mine own great guilt in this kinde, bear home with me; and I fear there are few in this last, and most uncharitable age of ours, who have not had their part in it.* I beseech God to reform it in all our hearts, *and joyn this last act of prudence, which this sixth verse hath mentioned, with that simplicity which in the former five was required of us!*

You told me that after one particular precept, which you have now explained, there followed some generall precepts. What is the subject of the first of them?

Sect. II. *Of the Power of Prayer.*

C. It is concerning that great businesse of *prayer*, in the five next verses, 7, 8, 9, 10, 11. considered now, not as a *duty* of ours toward God, or an act of *worship* (as it was considered, *c.* 6.) but as an *engine* or *artifice*, to fetch down from heaven the greatest treasures that are there, even that of *grace* it self, or the *holy Spirit*, as appeareth by the comparing this place with *Luke* 11. 13. and the summe of it

it is this, that *prayer* is the key of entrance into the Fathers house; that no man shall ever fail of *finding* and *receiving good things*, particularly *Grace*, the greatest good, that *asks*, and *seeks*, and *knocks*, *i.e.* useth importunity in prayer, as a child to a Father, depending wholly on him; and if he be once, or twice, repelled, returning unto him with humility, and submission, and dependence, and confidence again, and never giving over petitioning, till he obtains.

S. *What is the next generall Precept?*

Of doing as we would be done to.

* *Severus.*

C. It is that famous one, that the * *heathen Emperour* is said to have reverenc't *Christ* and *Christianity* for, and that all the wisest men of the Nations have admired for the best and highest rule of charity to our neighbours, in these words, *v.* 12. [*All things whatsoever ye would that men should doe to you, doe ye even so to them.*] Which (saith he) is *the law and the Prophets*, *i.e.* on which all my duty towards my neighbour depends, or wherein the whole law concerning that, is fulfilled.

S. *What is the meaning of this precept?*

C. To love my neighbour as my self; or not to suffer my self-love to interpose, or make me partiall in judging of my duty to others; but thus to cast, whensoever I do any thing to my brother, would I be well pleased to be so dealt with by any other? Or, if I might have mine own choyce, would not I desire to be otherwise used by other men? Or yet farther, that whatsoever usage I desire to meet with, at Gods hands, (which is certainly undeserved mercy, pardon of trespasses, and doing good to enemies or trespassers) the same I must perform to others, for so this phrase [*whatsoever ye would that men should doe to you*] doth by an Hebraisme import [*whatsoever you would have done unto you*] which is the style that this precept is ordinarily read in, and then extends to whatever I desire that God or *Christ Jesus* should do to me, *i.e.* not only all the *Justice*, but all the *mercy*, and *goodness*, and bounty in the world.

Quod tibi fieri vis, &c.

S. *I acknowledge the reasonablenesse of your collection and interpretation, and shall from thence suppose, that this great rule of doing as we would be done to, is the foundation of all justice, and mercy toward men. Now the latter of these you have insisted on already in the Beatitudes, and therefore I shall not importune you again*

the matter, but for the first, though that be supposed by Christ in his precepts of mercifulnesse, *and almesgiving, and consequently have been supposed in your handling them, yet have you not as yet spoken so distinctly of it, but that your more particularly descending into may be usefull to me. Please you therefore to satisfie me in these few questions; first, Whether I may make this advantage of this rule, that what ever I shall resolve to bear contentedly from others, I may lawfully doe to them, and so that if I would resolve to be content to stand to the injuries another man can doe to me, I may then lawfully injure him?*

C. No man in his right mind can be supposed simply to bee willing, that injury should be done unto him, and therefore no man is to do any injury to another; & if any man be as you suppose him, it is then to be resolved, that it is for some advantage or gain which he designs to himself therby: as for example, (that which you seem to intimate) that by living by rapine & injustice he hopes to get more then he fears to lose, and then that treacherous contentment is but an artifice of eluding, not of obeying this rule, an invention of sinning securely, and will be farre from possibility of being accepted by God, or by any reasonable man for an excuse of his injustice; and therefore secondly, the interpretation of the rule must be (without any such deceit) that I doe nothing to any man, but what I, or any honest minded man would be content to have done to him, if it were put to his choice or option; or if you please to take it more intelligibly, you must *never doe that to another*, which if you were that other, you would think to be injustice; or again, you must never seek to advance any *gain* of your own by the *losse* or lessening of another mans.

S. *I receive your answer as satisfactory to my first question, which shew me that this rule is not too* loose; *But then my next and more serious question will be, whether is be not too* strict? *I demand, therefore, May not I endeavour to* gain *to my self by anothers* losse?

C. I answer positively, you may not, for that is the thing forbidden in the last Commandement of the Decalogue, as it is explicated in the New Testament, sometimes by *not defrauding*, 1 Thes. 4. 6. (where the word in the originall signifies the *defrauding* of another, the lessening of his possessions,) sometime

οὐκ ἐπιθυμήσεις.

οὐκ ἐπλεονεξίησον.

* As the word is opposed to ἰσότης equality & ἰσόμοιρον ἐν τοῖς συναλλάγμασι, just proportion in bargains. *Simpl. in Ar. Phys. f. 1. C.*

by *not desiring*, or *not lusting*, *Rom.* 13. 9. (*i. e.* not desiring to get from any other man that which is his) sometime by *not coveting*, 2 *Cor.* 12. 17. and *Luke* 12. 17. *abstaining from covetousness*, (where the word signifies a *desire of getting* that which is * *above my portion*,) but especially (as will appear by comparing the two parallel places, *Mat.* 19. 19. with *Mar.* 10. 19. by *loving thy neighbour as thy self*, which is there clearly set, not as the great Precept to contain all the other under it, as in other places it is the sum of the second Table, but as the *particular* importance of the last Commandement. From whence it follows, that it is not lawfull to design the *gaining* of any thing to my self by the diminution or *losse* of another, for that is clearly to *covet his*, (contrary to the duty of contentment with my own) and to *love my self*, and to doe good *to my self* by the hurting of him.

S. *But if I may not thus* gain *by another*, *this will take away all* buying *and* selling, *especially all* trading, *wherein the tradesman sels* dearer *then he bought*, *and whose very living is by what he* gains.

C. It will take away all *unjust* dealing in buying and selling, all *Extortion*, *Monopolies*, foreſtalling, enhaunsing of merchandiſe, lying, falſifying, &c. and it is very fit it ſhould doe ſo, but for honeſt *ordinary* lawfull gains, ſuch as a man may plentifully and comfortably live by, and ſuch as all men wil be wel content that all others ſhould make by their trades, as a fit proportionable reward both for their preſent pains & charge, & for their induſtry and charge in acquiring ſuch a *skill* or craft, and for the hazard they are ſubject to, it will not at all leſſen them. For it is among all men reſolved, that every mans art, and his pains, and the charges and the hazards he is put to, are rateable and may be ſold, and that it is profitable to each ſingle man and Common-wealths, that ſome men of skill and honeſty ſhould traffick, and provide thoſe things which are commonly wanted, and make a moderate gaine by the ſelling of them; and the Rule which we are now upon, hath nothing contrary to that; for any man would be content that he that brings him home to his door thoſe things which he wants, and which would coſt him much more to provide for himſelf, ſhould gain one penny in twelve, or the like proportion which the Maſters of every

trade know to be moderate on both sides, neither too little, nor too much. But if this *moderation* be not observed, if the gain be any thing considerably either lesse or more, then 'tis, that the *rule* is broke.

S. *I conceive that the gaining* too little *will not break the rule, and for the* too much, *I must yet desire more punctuall directions.*

C. 'Tis possible you may be mistaken in the former, not only because he that sels *too low*, may offend against himself, and his own family, and a man is to love himself, (and not his neighbour onely) but especially because a man may by selling at too low a price, get away the custome from, and consequently *defraud*, and injure all others of the same trade with him; as for example, if ten men in a City may all of them live by their some way of merchandise by the gaining of one penny in every twelve that is sold, it will be possible for one of these men by taking but one half penny in a shilling to get all the custome from the other nine, and so to sell ten times as much as would otherwise be his share, and by that means to get far more by that under-selling, then otherwise he could do, which though it be no injury but advantage to the buyers, is yet the defrauding of all those other Merchants in that City.

S. *I perceive my errour, but still conceive that the most ordinary way of offending is in the excesse, (and indeed that other way was but an artifice tending to the same end by a different way by gaining to little to gain too much, by losing one penny to get nine, and so an excesse in another kind also) but, I say, the ordinary way of offending is in the direct excesse, in the gaining too much, or exceeding the rule of moderation; will you now give me some rules to know my duty in that?*

C. This one rule will serve your turn, never to endeavour to enhance the price of any commodity above the value of it.

S. *What way is there to know the value of any thing?*

C. That known one, that every thing is valuable for as much as it may be sold. *Tanti valet quanti vendi potest.*

S. *If that be the rule, the Merchant will be safe enough, for if he sell a thing at never so dear a rate, it seems it is worth it; because it was (which supposes that it can be) sold for it, and therefore has not done amisse.*

C. You

C. You mistake the rule, for unlesse he can sell it at that price again, which he was made to pay, or unlesse he that sold it him could have sold it to other prudent men at that rate, or unlesse that be the ordinary rate of the commodity, that rule was not observed; for the meaning of it was not, that any thing is valuable, according as any one subtill Merchant can have sold it to any one weak or passionate Chapman, but according to what is the ordinary rate of it when it is sold.

S. *But if a man will give me such a sum for a commodity, do I doe him wrong to take it?*

C. If you are a tradesman, whose calling is to furnish those that want with such commodities, you are not to demand more then those moderate gains: and if you demand no more, it cannot be imagined that he will give you more for it; or if voluntarily he will on his own free motion, not onely without any art of yours to raise him to it, but even when you tell him it is worth no more, and you are ready and willing to afford it thus, if I say, he will then in bounty, or voluntarily upon any other fit consideration give you more, it will in that case be perfectly lawfull for you to take it.

S. *But what if it be a thing which my calling doth not so engage me to sell, if it be my house, or land, or the like, which I may lawfully keep, may I not sell that for as great a sum as I can possibly get for it?*

C. Though I am not obliged to sell these at any rate, yet if I doe sell them, I must set a moderate rate upon them, and if I sell them to one at a higher rate then either any man will give him again, or then I could have had of others, I shall for the present suppose that it was by one or more of these means that I was enabled to do it; either first, that the buyer was unskilful & weak, or secondly, that there was some undiscovered fault or weakness in that which I sold (I mean, which the buyer discerned not) which moved him to be willing to pay that for it, which if he had known those faults, he would not have done: and then that concealment again might be wrought, either 1. by some positive falsity of mine in downright denying it, when I knew it was so; or 2. by my denying it again when I thought really that it was not so, though it were; or 3. by my refusing to answer to any

any such question about it; or 4. by his not making any such question to me; or else thirdly, that the buyer had some speciall liking, or *phansie*, or vehement desire to that possession of mine; or fourthly, that it was more convenient and beneficiall to him then to any man else. And every one of these circumstances will somewhat vary the case, perhaps it may be worth your pains to see how.

S. *I shall therefore call upon you for your resolution to the severall cases. And* 1. *What is it, if his weaknesse and unskilfulnesse were made use of to get from him an higher price?*

C. It is acknowledged by all that this is cheating, or circumventing, taking advantage of another mans weaknesse, and very neer the guilt of robbing on the high-way, which is but the making use of another mans weaknesse to deprive him of his goods; nay of that grand Piracy so common unto many abroad in the world, when the stronger devour the weaker, upon no other title of right but because they are so, and every man thinks he may lawfully doe whatever he is able to doe, (saying with the Atheist, *Wisd.* 2. our strength is the law of justice, and that which is feeble, is found to be nothing worth) and this is most directly contrary to the first fundamentall rule, for no man would be willing to be so over-reacht, it being, beside the injury, a most contumelious thing to be out-witted, (as to be over-power'd) and nothing is counted more unsupportable, then such a contumely.

S. *For the second, if there were in the buyer some particular deception proceeding from some concealment of some fault in the commodity; And* 1. *If that concealment were wrought by some* falsity *of the seller in downright* denying *it, then if that were knowingly done, I conceive at first thought of it, that that must needs be a double sin in the seller;* 1. *Of lying.* 2. *Of robbing or cheating the other man of so much of the price, as the contemplation of that fault would have taken off from it, and this is the greatest meannesse in the world, to sacrifice any of my truth to so base a thing as a little gain of mony is; but what if his* denying *it was upon an* error *in himself, the fault being unknown in him, (which was the second case of concealment?)*

C. Though that may have excused him from the first guilt;

that of an eye, because he spake as much as he knew, and went not against his conscience, yet it is clear that by this means he hath made an immoderate gain (though perhaps against his will) and the other hath lost, having not that for his money which he thought he had bought, and might reasonably bee allowed to thinke so, because hee might in prudence thinke the seller knew (and yet if there were any imprudence in it, the seller ought not to gain by that, the folly of the other being not an ingredient valuable in his commodity, nor giving me any title to his goods; as before) and therefore I shall conclude, that in that case, so much of the price must be paid back again, as came in through that (though involuntary) falsity, and he that doth not think fit to do so, may well be presumed to have falsified wittingly, for he that hath once erred, will be sorry for his error, and he that is so, will be desirous to redeem it even with some loss, but will never think fit to gain by it, to be the richer for his sin, which yet he must be, if he *restore* not. And if in either of these two cases it be interposed, that it is an old rule that the *buyer must stand to hazards, and consequently must look to himself, which would conclude that the seller is safe in such cases; I answer, that is a rule of law, and accordingly that he may be safe from the penalties of the law, (which looks not any further then the outside of the action, as it is a contract legally past, and cannot possibly dive into the secrets of conscience, nor consequently punish what it is not presumed able to see) but then shall not he therefore be safe from God, who looks into the heart; and besides, if all other laws should allow such liberty, and free not onely in the Court, but from obligation of conscience, as far as concerns that law, *i. e.* not command such sincerenesse to the buyer, yet *Christ* may bee allowed to impose *laws*, even the *Civill*, *Imperiall*, and the *Municipall English*, as well as the *Naturall* and *Mosaicall law*; and I shall here suppose him to have done it, by this rule of doing as I would be done to, which certainly comes home to these cases, no man being supposed willing to be cheated by anothers falsity, whether voluntary or involuntary, or if he be content to forgive it, when he knows 'twas involuntary, yet will not he be pleased that he should suffer, or pay for the others error. This same answer may

* *Caveat emptor.*

also be given to (that which is the onely second thing, which I conceive may make this resolution of the case to be thought too severe, *viz.*) the *common*, if not universall *custome* of men to doe otherwise. For sure there is no prescribing against Christs rule, if former laws might be heightned by Christ, and so former permissions evacuated, then sure former *customes*, be they never so universall or popular, may well be supersedeated by so great a presence as of Christ, who among other things came to redeem us from this error, (and to stir us up on the other side to oppose it the more because it was a popular one, being by that very consideration evidenced to bee a part of the *World*, which in our baptisme we abjured) and to shew us that abundance was not so precious a thing, but that a little well gotten, were as much, nay a far greater wealth, richer matter of content in this life, then all the vastest treasures, or revenues; and I pray mark how powerfully Christ hath delivered this, as an aphorism, to perswade any prudent man to *abstain from covetousnesse*, *Luke* 12.15. (the word signifies *desire* or endeavour to *get more* then what belongs to one, the contrary to contentment with the present estate what ever it is) because saith he, *the life that any man hath by his possessions* (be it life it self, or cheerfulnesse and felicity in life) *consists not in having superfluity*, he that hath enough, (and that may be had without *coveting*, without *gaining* by another mans *losse*, by *ordinary moderate* gains) is as happy even for this world (if there were never another) as he that hath the greatest *abundance* of *superfluity*; for the very nature of those words tell us, that that is needlesse, (so abundant, and superfluous signifies) and then what is it but burthen, that we gain by it?

ἀπὸ πλεονεξίας.

ἡ ζωὴ αὐτοῦ ἐκ τῶν ὑπαρχόντων αὐτοῦ.

οὐκ ἐν τῷ περισσεύειν τινὶ ἐστιν

S. *You have by this superaddition to your answer, made that doctrin which did begin to seem a little strict, appear now most perfectly reasonable, and I hope it shall render me the more of what you shall farther adde to the other cases. To proceed then, What if that* deception *proceeding still from* concealement, *that* concealment *were by the sellers* refusing *to answer to any such* question *concerning any such fault, or defect in the commodity?*

C. That *refusing* to answer, must in all likelihood be insidious, and on design to gain more then was due, and that is very

groſſe, though there be not the lye, there is every thing elſe that was in either part of the laſt caſe, and muſt be condemned accordingly.

S. *But what if it was by the buyers not making any ſuch queſtion?*

C. Even then the laws of juſtice as they were known even to naturall men, would decry it, as unjuſt in him that ſels, in caſe he knew ought by the commodity, which he could believe did really, or would in the buyers opinion (if it were known) leſſen the value of it, for then it is clear, that man meanes to make advantage of that *concealment*, and receives ſomewhat for that which is really nothing, and by him known to be ſo, though for *covetouſneſſe* he *conceal* it. This caſe to this purpoſe hath been put by a * naturall man before Chriſts time, in this form; there was a famine in one City built on the ſea ſide, whereupon the inhabitants of another hearing of it, provided to ſend out a Fleet laden with corn to relieve them, which conſiſting of ten or eleven, and being all prepared, one ſhip gets out a day before the reſt, and comes to the haven, and ſtraight ſels the corn then of corn at what rate was demanded, and that being done, the whole Fleet comes in, and ſo fully furniſhes the City, that it was ſold at an ordinary price, perhaps but the third part of the rate, for which the firſt ſhip had ſold. The caſe being argued in behalf of the owner of that ſhip, and all the fairer circumſtances being conſidered, (as that they of the City never asked him whether there were more ſhips a comming, nor ſtrived to beat the price with him, but gave willingly what he demanded) the reſolution is at laſt, that this was an *indirect act*, and that this artifice of his was meerly deſigned to gain from the Citizens that which he had no right to, and which they would not have given, had they known that which he knew, and none but he could tell them: and what (ſaith he) did that man get by this? forſooth a little money, and was counted a knave, encreaſed his treaſure, and loſt his reputation; and that he conceives ſufficient to fright any from the like: And ſure if Chriſts command may not prevail with us as much as ſenſe of honour among them, or if that be counted honourable now, which was infamous and reproachfull then, if now it be a creditable thing

* *Cicero de offic.*

to circumvent, and cheat my fellow-Christian, to grow rich by tricks and artifices, when *Socrates* an honest Heathen would venture a martyrdome in *Athens* to beat down these and the like vicious customes among his Countrimen, and resolve that such a death was better then any kinde of life: then sure Christianity is ill bestowed on us, we have little considered that he came to make us more like doves, not more like serpents, more just, not more cunning; more upright, sincere, unconcerned, despisers of the world, not more shrewd deceitfull adorers of it then Jews or Heathens had been before.

5. *Will you proceed then to the third case? Suppose the buyer have a great liking to my commodity, a vehement desire to buy it, may I not then make him pay dearer for it then otherwise 'twas worth?*

C. His *phansie* addes no reall worth to the thing, only 'tis true, that it may be more gratefull, more satisfactory to him, then otherwise it would be, and that I confesse is a benefit to him, and if I have really the same phansie to it, or some degree of it, I may value that; and upon these two conditions, (1. That for my phansy I do really prize it at that rate that I demand, and I would not to any other man part with it under: 2. That I deal openly with the buyer, tell him what I conceive is the reall worth, and what my phansy or speciall liking hath set more upon it) I doubt not but I may demand, and receive a valuable price for it, rating my phansy at so much as I really value it, wherein I must be very carefull that I do not deceive my self, and pretend phansy when I mean covetousnesse. But then 2. if I cannot truly say this, if it be only that the buyer is delighted with it, phansies it, not I, then sure it will be worth remembring, that Christian charity, of which Christian justice must be always thought to have some mixture, requires me to do that kindnesse (be it that which is profitable, or only that which is gratefull) to any fellow Christian which I can do without any detriment to my self, and so *do good to all men, without hoping to receive any advantage to my self by so doing,* μηδὲν ἀπελπίζοντες. *Luke* 6. 35. which yet if the buyers gratitude make him acknowledge, and repay with some other good turn, the seller may lawfully receive it.

6. *The last case is, If it be more* convenient *to him that buyes, than to any man else, and so more* beneficiall *also, what think you of that?*

C. I doubt not but *convenience* is a *valuable* thing, and that [illegible] may be farre more *convenient* to one, then to another, and [illegible] there is no reason but that he, to whom it is more convenient, [illegible] should value it higher then any other, and if it be rated by the [illegible] seller but according to this proportion, so much *dearer* to him [illegible] then to another, as it will be more *beneficiall* to him, and this [illegible] made *clear* to him, and openly *profest*, if he upon that reason [illegible] the reall *benefit* which the convenience brings him, and not only upon phansy again, be truly content to give so much for it, [illegible] lawfull for the seller so to rate it to him. And yet because that *convenience* was not the same to him, that it is to the buyer, (by which means it fals out, that he shall be paid, as much, as to him 'twas worth, though he receive nothing for that casuall advantage to that other) it may very well become the seller to shew kindnesse, and friendlinesse in this matter also, as before, though I cannot say he is unjust if he do not; There being this difference betwixt this and the former case, that there the *phansie* of mothers, was not so reasonably *valuable*, as here the supposed *convenience* is, because this will bring him in some *reall gain*, that only an *imaginary* one; All that I shall binde you to in this particular, (because to make the buyer pay more for the convenience then otherwise I would have sold it for, is the nicest, and that which if it be not, is yet the neareſt being unlawfull) is to deal as openly and clearly as you can with the buyer, and by reasonable arguments satisfie his reason, that 'tis reasonable for him to pay more for this then another, because it will be more advantagious really to him, then to any; and that you may be sure that your covetousnesse deceive you not in this matter of some scruple and difficulty, (as 'tis easiest to slip and fall for him that stands on a narrow place, and easier yet for him that hath a weight on one side, and such is covetousnesse) you may do well to put that (whatever it is) that that man gives, more then another would give, into the *Corban* or poor mans purse, that so what is gained by that * happy bargain, having more of Gods blessing in it then ordinary, should yeeld God this acknowledgement by enriching his poor children.

* εὐσθία. 1 Cor. 16. 2.

S. But can you allow me no greater liberty then this in buying and selling? And if you do not, will this be agreeable with [illegible]

[illegible]? Besides, if you impose these strict rules of indifference on the [illegible], you must doe the like on the buyer too, and if he by any indirect [illegible] have over-reacht me, he is bound to as much restitution, as I [illegible] have been.

C. I make no question but the same exactnesse is required of one as of the other; and I shall think it very necessary that all the rules that have here been set the seller, shall be matter of obligation also to the buyer, so far as belongs to him, *i. e.* as farre as the rule of doing as he would be done to, doth belong to him: But for any farther liberty to either, you must not expect it from Christ, who will think you rich enough, and happy enough, (even beyond the most laden worldling, that mule under a burthen, not a treasure of gold, to gall, but not to blesse him) if you have good food and raiment, and contentment with it. And for the concernments of the *Common-wealth* in this matter; first, 'tis clear that if the practice of these rules should prove inconvenient to any Common-wealth, as now it stands, this might rather be imputed to the generality of the contrary custome, which will not without some difficulty, and perhaps present *incommodation* be *changed*: and the same might also be observed of most other sins which have had the luck to become customary. But then secondly, for the new constituting of a Common-wealth, and so likewise for the prudent well-weighed reforming of any vice in the old, it will be found most true, that the rules that Christ hath set, if they were imbraced, would be universally most gainfull; or if they did hinder some particular advantages either of some man, or society of men, this would be repaired by other more valuable [illegible]; More especially these rules would keep the world most [illegible], and so most worth living in; and on the contrary the desiring more then this, is it, that makes the world such a Stage or Theatre of none but Wrestlers and Fencers, each labouring to [illegible] and wound the other, till at last the world is become [illegible] kind of hospitall of poor and maim'd, every man undoing himself, and his neighbour too, by desiring to be richer then he. [illegible] beside you may consider that the wealth of this world being Gods (only Gods) peculiar in his hand to dispose to whom [illegible], and his blessing more gainfull to us then our own [illegible], it is not likely that he will deny it to them, that use and depend

depend on his rules in acquiring it, or give it to those th[illegible] themselves against him, that *will be rich in spight of him:* or if he [illegible] this is an infallible argument, that riches are not the greatest bl[illegible]sings, for then those whō God best loves, would have most of them.

οἱ σκλάμβροι πλουτεῖν.

S. *But the reason why I said these rules were inconvenient to common-Weals, was, because they would hinder merchandize, and the reason for that again was somewhat else,* viz. *because the hazards peculiar to Merchants are so great, that if they have not leave to make use of such advantages as you have spoken of, and seemed to deny them, they will not be able to subsist at all.*

C. You must know that all Merchants are (in passing a judgment what is moderate and lawfull gain) supposed to take into consideration those hazards that you speak of, those, I mean, that are universally annext to their trade, and so are all men of all other callings also; and therefore when I speak of a lawfull moderate gain, you must know, that I count that but a moderate gain, which sufficiently provides for hazards, nay which takes in farther the consideration of all other things (which before I named to you, and) which are fit to be considered, the charges and pains they are at, &c. the rate that may be set upon their craft or skill, and that heightned more and more according to the difficulty of acquiring it, and the usefulnesse when 'tis acquired. Nay when the *skill* is in such matters, or in that kinde, that it brings in some reall commodity to others without their doing, or paying any thing toward it, it will be more reasonable for those men in these respects, to *value* their *trades* or *crafts* very high, and to expect great gains by them, because what comes in to them is supposed to be taken away from no body, but withall to bring some advantage to others without any detriment, or hazard to them: But then all this being supposed to be already provided for in the severall rules, that the honest intelligent men of every Trade set themselves, it will not be reason that the same considerations of *hazards*, &c. shall be taken in again to heighten the *gains* yet higher, nor indeed may particular extraordinary losses be excuses to any man for so doing, for those whosoever they are, were contained in the former mentioned hazards, and every man must resolve to bear his lot, be it worse or better, with patience, or if he be impoverisht by such

heavy

accidents it will be fitter to ſeek a ſubſiſtence by a Brieſe, or demand of mens charities, then by enhanſing the price of what I ſell, no miſadventure being excuſe for me to be unjuſt: And becauſe I now have mentioned mens charity, as a lawfull relief for him who cannot thrive by lawfull trading, I ſhall alſo adde, That if by helping any man to a good penny worth, or ſelling upon more moderate gains, the buyer thinks fit to reward my juſtice and diligence with ſome reward above the price he pays, (which may be very Chriſtian for him to do in this caſe, if 'twere but to encourage upright dealing) there will be no need to make ſcruple of receiving what is ſo freely given; but to grow rich by that which is fetcht out of anothers throat, extorted and forced from him, will never tend much to the comfort, or reputation of any man, nor have much reaſon to hope for any bleſſing from heaven upon it.

S. You have now been ſufficiently detained by a view of this rule, it is both on acts of juſtice betwixt man; and for the other branch, the extent of it to acts of mercy, I told you I ſhould not expect that to be again repeated to me. Onely in ſtead of it, I ſhall take leave to put you in minde of one thing which may perhaps coſt you ſome time, and yet belonging directly to this matter of juſt dealing betwixt man and man; I cannot but think it ſeaſonable for me to demand, and for you to give your judgement of it.

C. What is that?

S. The known famous buſineſſe of Uſury, of which there are various and diſtinct opinions, and perhaps the reaſons given for any of them not very ſatisfactory; I ſhall expect your opinion of it.

C. You ſhall have it as clearly and briefly as I can: And firſt I muſt tell you that the buſineſſe of Uſury is not ſo clearly ſtated in the New Teſtament (and for that among the Jews in the Old, which obſcure and only to a fellow Jew, and ſo belongs not to Chriſtians, who are not obliged by their Judiciall Laws any farther then the equity of them is imitable by us) as that I can ſet ſtrict and certain Laws to all any mans actions from thence, which you will beleeve with me when I tell you the one main ground of objection I have againſt Uſury from the New Teſtament. It is from an obſervation which I made in comparing the Hebrew with the Septuagints Interpretation of the Book of

משא נשאים *Vsurâ exigentes* ἀπαιτειν ἀπαίτησι.

Nehemiah; In which generally the phrase which we render to exact Usury is rendred by the Greek, to exact, simply without any substantive added to it, and so the Greek Noun for requiring, or exacting signifies there a thing requiring of use; from whence knowing what sympathy or consent there is between the Greek of the New Testament, and the Translation of the Old: I presently thought that that place of the Gospel, *Luke* 6. 30. might be explained, where Christ speaking of acts of mercy, giving to every one that asketh, he addeth, in our translating, And from him that taketh away thy goods, ask them not again; where I conceive the most proper and commodious sense, and that which will be most agreeable to the context concerning giving will be this. *From him that receiveth*, (not taketh by force, but all one with the word which we render *receiving*) by way of loan any of thy goods, *require no usury* (according to that notion in *Nehemiah*, of requiring, or for exacting of usury) of him. Which being, as I said, joyn'd with *giving to them that ask* denoteth a work of *mercy*, as indeed *lending* is a prime way of mercy, The *good man is mercifull and lendeth*, and many the like; And I remember a most excellent obliging *Roman* exercised himself especially in this kind of mercy, lending and strictly requiring the paiment on the day. And *Cornelius Nepos* saith, he did more good that way, then by giving he could have done; teaching men to be thrifty and laborious, whereas giving or suffering them not to repay would have made them sluggish and beggers: which being supposed it will follow, that this of not requiring of use, being an act of mercy, must, I conceive, be extended no farther, then the former precept of giving was to be extended. Now though the words are in an unlimited latitude, Give to every one that asketh, yet ordinary prudence will interpret them so, that if a *covetous* rich man ask of me I am not bound to give to him, but only to him whose wants set him on asking. And so consequently in like manner the prohibition or forbidding to exact, take, or *require use of him that borrows*, belongs not again to the poor or mean Creditour when a rich man borrows of him, but only when the rich lends to the poor man, to whom a free loan is a seasonable mercy. From whence as I should conclude without any demurre, yet when I lend a poor man, I must not require use (any more then I must

καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

λαβόντος.

μὴ ἀπαίτει.

Pomponius Atticus.

In vitâ Pom. Attici.

deny

deny alms to him that wants it, when I have it to spare) so I cannot conclude it unlawfull from hence to receive from a rich man (I mean who wants not that Alms) what interest or increase he is willing to give me, which is I suppose the question resolved. All I conceive necessary to be added by way of caution is, First, that I take care, that such lending to the rich do not disable me from assisting the poor. Secondly, that I am (as farre as morally I can be) sure, that he who payes me this use is able to do it, without eating out, or hurting himself, but that he makes greater gain of it by Trading or the like. Thirdly, that it be not so done, as that it may bring reproach or censure of worldly mindedness, or illiberality upon me, (especially if I be a Clergy man, for by the Canons of Ancient Councels they are forbidden many things of this nature which were permitted others) much more that it be not an act of a covetous minde, but only a way of subsisting on that small portion my Friends have left me.

S. *But what must I doe, in case the person to whom I thus lent upon use, (and in so doing observed, as well as I could, the second caution, conceived him very probable to make gain by that loan) either by misadventure, or by his own neglects lose by my loan, or be eaten out by paying me interest?*

C. I answer, that in that case it is the safest course to forbear the interest, and in matters of this nature, I conceive it is my duty to take the safest course, and the thinking my self obliged to do so, will make me more circumspect, then perhaps otherwise I should be, in examining the condition of the person, (of whom I adventure to take use) and being as sure as I can, that I take it not from any, that could need my charity, *i. e.* my lending without use. In all this you must not think that I am so positive as in other things I have been; but only that I set you down my opinion, and the grounds on which I build it, and shall expect your assent no farther then my grounds convince you. For the truth is, after all this which I have said upon that ground, from that passage of S. *Luke* so interpreted, I must confesse that the word may signifie somwhat else, *viz.* to exact or require back the loan (when it is lent without use) for so the word to require back that which is lent (contrary to release) is rendred, *Deut.* 15.2. & 3. and in *Wisd.* 15.8. & *Ecclus.* 20.15. the Greek word is used for

* δανείζειν. calling back a loan, and so indeed the word more * usuall is to lend simply, as well as to lend upon use: And then the meaning of the verse in *Luke* will be, that as I must give to him that asketh, so of him that borroweth of me, I must not exact repaiment, when he is not (through poverty) able to do it, (for that were an act of oppression, or very contrary to charity, and therefore *Isay* 9.4. the word signifies *oppressors*, and *Ecclus.* 20.15. It is set down as the character of an *illiberall foole*, [*To day he lendeth, and to morrow he asketh it again.*] And if this be the sense, then it will be still pertinent to the businesse of liberality or charity in *giving* and *lending*, and so no farther belong to the matter of *usury*, then by analogy may be inferred from thence, *viz.* That if from a poor man I must not hasten or exact the repaiment of his debt, but continue the loan to him as long as his distresse requires, then surely I must not sell that loan, *i.e.* take use of him. But this still to belong only to the rich man lending to the poor. As for the case of the rich man lending to the rich, as there hath appeared nothing in either of these interpretations which will require it, or if he do, which will prohibit the taking interest of him, (and there is as little to that purpose in a third possible interpretation of the words according to the sound of our English, of not requiring the legall fourfold of him that hath robbed me, which is no very improbable sense of the words, if we will measure them by humane Authors; but then belongs not to usury at all, unlesse that requiring the legall fourfold of the theefe, be also by analogy with the former part of the verse be restrained or ty'd to the case of the poor, not rich thief, that by necessity enforced to take away ought from thee) so do I not know any other so much as colour of Text in the New Testament, which forbids it, nor indeed reason, nor analogy, either from this golden rule in hand, of *doing as I would be done to*, (for so if I were a rich man, I would in case of *convenience*, or advantage that a loan would probably bring in to me, be willing to pay use for it) or of *loving my neighbour as my selfe*; nor consequently can I positively affirm it unlawfull, still supposing that the cautions which I have mentioned be observed uprightly.

Vid. anon. Scholiast. in Ar. Rhet. L. 1. fo. 26 lin. 20. ὁ νόμος διορίζεται, τὸν κλέπτην διπλάσια ἀποτίνειν εἰς τὸ τετραπλάσιον, ὁδὲ ὁμοίως διορίζεται ἀποτίνειν εἰς τὸ διπλᾶ.

8. *I shall rest in the present directions, and desire you seriously to think on these things, especially, because I conceive the principall thing*

[illegible] rule on which we have built these discourses, is indeed that duty of mercifulnesse.

C. It is so, for in this sense it will best agree with the precept of liberality to enemies (with which 'tis joyned, *Luk.6. 31.*) and the promise of God here to give every asker, (of which bounty of Gods we that are partakers, ought to doe the like for our brethren) and be a fit introduction to the exhortation that follows of Christian strictnesse, which seems to be built on this, and to be but a branch of this great precept; and not a severall from it.

S. *What is that exhortation you mean?*

C. That of a great superlative strictnesse in the ways of godlinesse; not being content to walk in the broad rode that Jews & heathens have contented themselves with, (not willing to undertake any thing of difficulty for Christs sake, and so by that means [illegible] into *destruction*, but) *entring in at the strict gate, and narrow way that leadeth unto life*; that way which these elevated precepts have chalk't out to us; and which here it seems are not proposed as counsels of perfection, but as commands of duty, without which there is no entring into life, no avoiding destruction.

S. *What now is the third generall Precept?*

C. It is a precept of *warinesse* and *prudence*, to beware of errors, and those whose trade it is to seduce us to them, and this in the [illegible] verses, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kind, but particularly to such as professe to follow Christ, and yet teach false and damnable doctrine; which, that they may put off to their auditors the better, they pretend a great [illegible] of holinesse in some other particulars. And the sum of that which he here saith to this purpose, may be reduced to this, *When-* [illegible] false Teacher comes to disseminate his doctrine, the [illegible] way to discern him will be, to *observe* the *effects* & *actions* [illegible] in him, or which are the *fruits* of his doctrine. If all [illegible], and all the designs and consequents of his Doctrine, [illegible] advancing of piety, and charity of all kinds, then you may [illegible], that he is no such (false, at least dangerous) *false Teacher*. [illegible], the Devill will never assist him or put him upon false [illegible] to such an end, to bring more holinesse, and Christian [illegible] into the world. Secondly, such holy Christian practice is

Of Warinesse and Prudence.

not easily built upon any false Doctrine. Thirdly, if the Doctrine should chance to be false that bringeth forth such wholsome effects, then to him that receiveth it for those effects sake, & otherwise discerneth not the Doctrine to be false, it may be hoped (through Gods mercy in Christ to our infirmities) it shall not prove dangerous or destructive. But if the consequents or effects that flow naturally from the Doctrines which he brings be either against rules of piety, or Christian vertue; As 1. If they tend to the lessening of our love of God; to the alienating our hearts from him, by giving us mean or unworthy notions of him, contrary to those Attributes of infinite Power, Justice and Goodnesse which we ought to beleeve of him; If they tend to the begetting of presumption and security in our hearts, by giving us any ground of *hope* without *purifying*, and amending our wicked lives; by leaving no place for fear, whatsoever we do, by making us conceit highly of our selves, rely, and trust on, and boast of our own merits: If they lead us to Idolatry, to the worship of somewhat else beside the only true God, or to a bare formall outside worship of him: If they open the door to false or needlesse swearing, or to profanenesse, and neglect of Gods service. Or 2. If they tend to disobedience, sedition, rebellion, faction, speaking evill of dignities, acts of Jewish *Zelots*, &c. to the favouring or authorizing of any kind of lust, of divorces forbidden by Christ, &c. to the nourishing of rash anger, uncharitable (either temerarious or unmercifull) censuring, envy, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiting, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kind of injustice, &c. to the spreading of lies, slanders, defamations, &c. to covetousnesse, unsatisfiednesse, uncontentednesse in our present condition, desire of change, casting the crosse on other mens shoulders, that we may free our own from it; to dealing with others, as we would not be well pleased to be dealt with our selves; or, in a word, if they tend to the discouraging or discountenancing any Christian vertue set down in this or any other sermon of *Christ*, or by his Apostles, or to the granting any dispensation or liberty from that Christian strictnesse in these duties, or in those other of repentance, self-deniall, meeknesse, mercifulnesse, peaceablenesse, &c. by these *marks* and *characters* you may know

you

know this to be a *false Teacher*. Yet not so far this, as that whosoever is guilty himself of any of these sins, shall be (if he be a Teacher) a false one; for 'tis possible his Doctrine, and Actions may be contrary; but that, if these be the fruits, and naturall effects of his Doctrine, then shall his Doctrine be thus condemned; otherwise an ill man he may be, and yet a Teacher of truth; a wicked, but not a false Prophet.

S. *But is it not said of these false Prophets that they come in sheeps clothing, which sure signifies their outward actions to be innocent? How then can they be discerned by their fruits?*

C. I answer first, that the fruits of their Doctrine may be discerned, though their own evill Actions be disguised, & varnished over. 2. That though their Actions most conspicuous and apparent be good, yet their closer Actions (which may also be discerned by a strict observer) are of the making of the *Wolfe*, ravenous and evill. 3. That though they begin with some good shews to get authority, though they enter as *sheep*, doe some specious acts of piety at first; yet they continue not constant in so doing, within a while put off the disguise, and are discernible.

S. *What now is the fourth or last generall Precept?*

C. The sum of it is, that it is not the outer profession of Christianity or Discipleship, (though that set off by *prophecying*, doing miracles, &c. *in Christs name*, *i. e.* professing whatsoever they doe to be done by *Christs power*) which will avail any man toward his account at that great day, without the *reall faithfull*, *sincere*, *universall*, *impartiall*, performing of obedience to the laws of *Christ*. Marks of False Teachers.

S. *But can, or doth God permit any wicked man to doe such miracles, &c?*

C. Yes, he may, for the end of miracles, and preaching, &c. being to convince men of the truth of the Doctrine of *Christ*, that may well enough be done by those that acknowledge that truth, though they live not accordingly; the miracles done by them being not designed by God to the commendation of the instruments, but to the perswading of the spectators.

S. *Having received from you the full tale of the precepts you promised, there now remains onely the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise hath bound you to.* Sect. III.

C. It

Of Profession of Christianity without action.

C. It is this, (occasioned by the last precept of *doing*, as well as *professing Gods will*) that the profession of Christianity, lending a patient ear to those doctrines, will (if it be (as oft it is) trusted on and depended on, to render us acceptable to Christ) prove a very fallacious, and deceitfull hope. Whensoever any storm comes, any shaking disease or affliction, which gives us occasion to avoid throughly, and examine our selves to the bottom, we are not then able to retain any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertain our selves with such flattering gloss. *Hearing of Sermons*, and *professing of love* to, and *zeal* for Christ, may passe for piety a while, but in the end it will not be so. To *true Christian practice*, that will hold out in time of triall; and the hope of ours which is thus grounded, will stand firm and stable in time of affliction, and temptation, at the houre of death, and the day of judgement. This doctrine of Christian duty and obedience is such that can never deceive any man that is content to build upon it. Nor *infirmity*, nor *sin*, (committed, but repented of, and forsaken) nor *Devill*, shall ever shake any mans hold that is thus built; endanger any mans salvation, that lives according to the rule of this Sermon; nor shall all the flattering deceitfull comforters of the world, bring in any true gain to any other.

And it came to passe when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

Lib. V.

S. *Having profited somewhat by your advertisments in this part of knowledge which is most usefull to me, I shall endeavour now to give you some account of my proficiency, though it be but in taking notice of my farther wants, (which till you thus opened mine eyes I discerned not) and desiring your help to assist me yet farther, to discern what influence on my life or practice may be had from those very* Articles of my Creed, *which you suggested me to have learnt in my Catechisme; but having no otherwise learn*

Of the Creed.

hands, then to say by rote, and perhaps to understand the words of them, though I had formerly contented my self with that superficiall knowledge, and thought that to be all that was required of me, yet I have now altered my opinion, and by the tastes you have given me, finding my appetite raised to receive what, in order to practice, you shall please to teach me from thence, being strongly perswaded, that the bare speculative knowledge of these doctrines sunk no farther then into my brain, will avail but little to my salvation.

C. You have made a right conjecture, and will be confirmed in it, when in your conversing with holy writings, especially those of the Apostles in their Epistles, you observe how the *Articles* of our *Creed* are seldome, or never mentioned, but as obligations, and pledges of our amendment of *life*, Christs *death*, of our *justification*; his *resurrection*, of our new *life*, &c. I shall therefore be perswaded by you to proceed a while on this theam, adding onely (unlesse it be in passage) on that which is *practicall*.

S. *Be pleased then to set out on this journy, and first to tell mee once for all, what is the full importance of the word* [Beleeve.] Of Belief.

C. To [*beleeve*] is, as many other in Scripture, a *pregnant* word, contains under it all that is, or should be consequent to *it*. To *know* signifies in Scripture, not only what the word sounds, but also to *love*, and to *doe*, *knowing* of God is the whole *service* of God; and so proportionably to *beleeve*. And in brief to resolve it, it hath two parts, a *speculative*, & a *practicall*; the one but of a piece, the other of the whole heart; or if you will, the one in the *brain*, the other in the *heart*, and this latter superadded to the former, it seems is it, that alone is likely to stand us in stead, *Rom.* 10. 9. *If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thy heart that God hath raised him from the dead, thou shalt be saved.*

S. *What doe you mean by a* speculative belief?

C. An *assent*, or acknowledgement of the *truth* of any thing affirmed in the word of God, as to acknowledge, and assent to this truth, that there is a *God*, that he is our *Father*, &c. that he sent his *only eternall Son* into the world to be *born* of a *Virgin*, &c.

S. *What is the* practicall *belief, or that of the* heart?

C. The *heart* is the principle of *practice*, (as appears, *Deut.* 30.

14. [*My word is in thy heart that thou mayest doe it,*] and v. 16. *keep his Commandements, &c.*) and that by analogy with a ground in nature, the *heart* being there the principle of life, and motion & moving always, (to which *Solomon* oft alludeth) digesting and applying every thing that comes into it, to that end of *ordering*, and *directing* our *wils*, and so our *lives* according: and so the *belief* in the *heart* contains in it in generall all kind of *practicall* Christian *vertues*; peculiarly those that according to the nature of the object *believed*, and the severall considerations of it, are most proper to be produced, or exercised. Thus to *believe* there is a *God*, is to live, and behave my self in a godly manner, and so signifies *piety*; to beleeve he is maker of all things, is to *commit our soules to him in well doing*, *as to a faithfull Creator*, 1 Pet. 4.19. to *beleeve* he is a *Father*, is to *love* him with a *filiall* love; to *fear* him with a *filiall* fear, to *honour* him as a *sonne* his *father*; *Mal.* 1.6. to *obey* him with a *filiall* obedience, to trust in him, to depend on him, as children on *fathers*, for all things needfull to our soules or bodies. And this you are proportionably to apply to all the severals in our *Creed*, or objects of our belief.

S. *But is there not some peculiar notation in the phrase* [Believe in] *is not that more then to* believe?

τῷ θεῷ, ἐν τῷ θεῷ, εἰς τὸν θεὸν, ὅτι τὸν θεόν.

C. Some subtill wits have observed such a distinction betwixt *believing God*, *believing in God*, and *believing on God*, but it is not sure that the word of God hath owned any such distinction of constant difference between them, taking indeed all these promiscuously, and meaning oft times the same thing by all of them. The distinction which I gave you, will I conceive doe the best work, for which the *School-men* designed this other, and the severall notions of *believing* in Scripture will be most properly referred to the severals mentioned, either a *speculative believing*, as in the Devil, and wicked professors, or a *practicall* in all Saints, and that differenced again according to the notion, wherein the object is considered, as even now was specified; sometimes a *terrifying assent*, or an assent accompanied with feare, when it looks on the *threats*, *Heb.* 11.7. by *faith* Noah *moved with fear*, *&c.* sometimes an obedientiall *assent*, when it looks on the *commands*, *Ps.* 119.66. *I have believed thy commandements*; sometimes a fiduciall assent, when on the *promises* of the *Gospel*, they

wherein thou hast caused me to put my trust, Psal. 119.49.

S. *I conceive my self to understand the notion you have given me of believing, and shall labour to apply it carefully to all that follows. You may please now to proceed to the severall parts or objects of our belief. What then is the* speculative belief of God?

C. The firm undoubted acknowledgement, 1. That there is a God. 2. That there is but *one God.* Of believing in God.

S. *What is it to* acknowledge *him to be* God?

C. To *acknowledge* him in his *essence*, and in his *attributes*. In his *essence*, that he is the *eternall, immortall, immutable, invisible, incomprehensible glorious beeing, giving beeing to all, but himself receiving from none*, the beeing of beeings, the [*which was, and is, and shall be*] the Lord God *Jehovah*. In his attributes of infinite *goodnesse*, and *mercy*, and *veracity*, and *wisdome*, and *providence*, and *power*, and *all-sufficiency*, his *creating*, *preserving*, and just *governing*, and *dispensing* of all things; all which together, make up the severals contained in that which follows in the *Creed*, [*In God the Father Almighty, maker of heaven and earth.*]

S. *I shall not trouble you to* prove *all, or any of these particulars now, because you say they are matter of* belief, *which although they have grounds in nature, which also would be means of* proving *every of them, yet shall they by me be received without that kinde of argument, being more willing to* believe, *then to* dispute, *what from the Scripture the* Apostles, *and the ensuing* Universall Church *of God hath thought fit to comprise in those* Articles; *all that I shall now demand of you, is that direction, how these severals which you have now named, may be reduced to those words of the* Creed?

C. Those of his *essence*, to the word [*God*] whose name proper to him from all others is [*Jehovah*] which includes [*beeing*], & *giving of beeing, immortall, immutable*, and by consequence from thence *invisible, incomprehensible* and *glorious*. All which being expressible by any *positive* definition, is best described by (those which I gave you, which are most of them) *negative* epithets. Those of his *attributes* to that and to the following words; that of his infinite *goodnesse*, and *mercy*, and *providence*, to his title of *Father*; that of his *veracity*, both to his being *God*, who in his word hath by all men (even heathens) been conceived free from lye, [*Let God be true, and every man a lyer*] (absolute veracity be-

belonging to no creature but onely to *God*) and to his name *Iehovah*, which is set in *Exodus* to note his constancy in *performing of promises*, his *establishing his covenant*, *Exod.* 6. 3. and also to the word [*believe*] which supposes *God* the great object of our *belief*, and so true in all his affirmations; that of his *wisedome*, and *power*, and *all-sufficiency*, his *creating*, and *preserving* of all, to his title of *maker of heaven and earth*; in which all those severals are exprest; the word [*maker*] containing under it, not onely the *beginning*, but *continuance* of all *beeing*, the *disposall*, wherein the *wisdome* was shewed, the *strangenesse* of the *composure* first, and since of *daily productions*, both *ordinary* and *extraordinary*, wherein the *power*, the *sustaining*, wherein the *all-sufficiency*, and in all together the *creating* and *preserving*. As for that of his just *governing* and *dispensing* of all things, that belongs most peculiarly to the word * which we render *Almighty*, but signifies peculiarly his being *Governor*, *ruler* of all things, which being added to the word *Father*, signifies that eminent naturall right, that belongs to all *fathers*, *paternall dominion*, the root of all *power* and *government* among men, and being in a *transcendent* manner applyed to *God*, the *transcendent Father*, contains under it all manner of *dominion* over the creature. This title indeed contains his *Almightinesse*, and infinity of *power* over all his subjects, but withall superaddes that other relation of a *King* and *Lord* over them. To all which, may be added his *Omnipresence*, and *Omniscience*, of which his very deity and infinity, creating and governing all these are a ground, and the evident daily foot-steps of the former in the whole creation; and his delivering, and exact fulfilling of *prophesies* (wherein God hath oft foretold future contingent words and actions of men, of which being many times evill and sinfull, (as particularly the words of the by-standers at the Crosse against Christ, punctually foretold, *Psal.* 22. 8.) he could not be the *author* or *designer*) are sure and manifest proofs and testimonies of them.

* παντοκρατωρ πάντων κρατῶνι that hath dominion of all, *Hesych.* παντοκρατορία παιταρχία *Phavor.*

S. *What now is the* practicall *part of this* belief *of God?*

C. The *influence* that each of these *assents* is apt to have upon our *lives*, (there being a *practicall* as wel as *speculative Atheism*) the living like those that in earnest believe all this, and that is in effect the *practice* of all those duties which I formerly told

you

were contained in the first Commandement, which you will remember to have been *Faith*, *Hope*, *Love*, *Fear*, *Trust*, *Honour*, *worship*, *Prayer*, and *Thanksgiving* to him; That all these are the ground duties of the first part of the Creed, will be easily discerned, if you but apply them to the severals in Gods *essence*, and *attributes* before mentioned. His *veracity* is the ground of our *Faith*, and he that cordially is perswaded of that, cannot choose but beleeve in him, *Heb.* 11.11. The same again when his promise hath intervened, being backt with his *Omnipotence*, is the ground of our *hope*, and he that knows God hath promised, and resolves that he can neither *lie*, nor be *over-powerd* with difficulties, will hope on him even in the midst of all temptations to the contrary: And so again the word [*Father*] implying his preparing for us an *inheritance*, 1 *Pet.* 1.4. His glorious *excellence*, and after that his *paternall goodnesse* and *mercy* to us, in feeding us, and disposing all, even the saddest accidents to our greatest good, is a sufficient motive and ground of *Love*: His *Omnipotence*, and his *Justice*, and again *paternall* relation to us is our ground of *feare*: His *all-sufficiency*, (and the *eternity* that is peculiar to him when all other things are so frail and mutable) of our *trust*, and dependence on him, and him only; His *Regall* power, of our *honour*; His very *Deity*, of our *worship*: and his *Goodnesse*, and *all-sufficience*, and *providence*, and *wisdome*, of *prayer*, and *praises*, of all our petitions and thanksgivings.

S. *The good God of heaven and earth so fill my heart with a sense of his* infinite attributes, *and the short fading temporary* emptinesse, *and* nothingnesse *of all creatures, that I may with a sincere heart, and fervent affections* love, fear, obey, worship, and depend on him.

I perceive you have by this means taught me one most usefull rule of practicall *divinity* (*which may well have an influence on all my life after, and fortifie me against the dangerous mistakes either of the* Solifidian, *or the* Fiduciary) *that I must not be thought to* [illegible] *the first* article *of my* Creed *in earnest, unlesse my heart be possest strongly with the* power, *and my life go on uniformly in the practice of these Christian vertues. Will you now proceed to the next Chapter?*

C. I will.

S. *That of* Jesus Christ (*which is next*) *so far as those* pregnant *rich titles of the* Sonne of God *do import, you have formerly opened to me, and in effect, what 'tis to* beleeve in Jesus Christ, *both acknowledge the truth of what the New Testament saith of his designation to those three great* Offices, *which denominated him Christ, or anointed, and were the means by which he wrought our salvation, and so became* Jesus, *and also to make our vitall acknowledgements of all these,* depending *and* relying *on this alone*-Saviour, *and by repentance, and new life, making our selves capable of the salvation wrought* conditionally *by him,* loving, *and* hoping *on him; so again receiving his* kingdome *into our hearts, and making those other particular returns mentioned in that* * *former discourse, to which I referre you.*

* L. 1. Of the Offices of Christ.

The other passages and articles concerning Christ *are so plain and intelligible, that I will not trouble you to interpret them one after another, but content my self with what in generall you will observe to me of them.*

C. This I shall wish you to observe, that all those articles of Christ, are by our Catechisme brought into this one summary, that Jesus Christ redeemed me and all mankinde, (and that not onely from the guilt of sin, but in S. *Peters* interpretation from our *vain conversation, i.e.* heathenish wicked living,) which is in effect that the one great necessary to be known of him is, that he was *born, crucified, continued* under the power of *death, rose again, ascended* to, and now *sits at the right hand of God,* and shall again *come to judge the world*; all, and each of this on purpose to work *redemption* for mankinde, which if it be faithfully *beleeved,* and applied to the regulating and *reforming* of our lives, it will doubtlesse be sufficient to the salvation of any, who is not able to attain to the understanding of many other *difficulties*: Thus doth S. *Paul* resolve to know nothing among his *Corinthians* but *Jesus Christ,* and him crucified, 1 *Cor.* 2. 2. (under which head it seems the reprehending of all their *carnall sins, c.* 3. 1, &c. of *incest, c.* 5. 1. *contentiousnesse, c.* 6, &c. comes in very pertinently, each of those being *oppositions* to *the crucified Saviour, who died for us, that he might purifie us, and that we might die unto sin*) and *Rom.* 10. 9. pronounces that *he that beleeves in the heart that God hath raised Jesus from the dead* (and that we told you con-

tains

[illegible] our *rising from dead works by the power of that same spirit*) [illegible] *saved*. So 1 *Joh.* 5. 1. *Every one that beleeveth that Jesus is the Christ*, (and piously submits to those Offices of his) *is born of God*; and *c.* 4. 2. and *every spirit that confesses Jesus to be come in the flesh, is of God*, (if that place be taken in the full extent of the words, and not, as indeed the *context* restrains it, to the *spirit of Prophecy*) because all Christianity depends on that one *beleef*, if it be *cordiall*; which beside the great practicall doctrines which the severall articles will furnish us with, will in the grosse read us a lecture of a most soverain *charity*, not to condemne, or remove from our *Communion* any *Christian* that shall joyn with us in the acknowledgement of these, and those other few *necessaries*, and *live* conscionably according to this profession, all other lesse necessary truths, though precious in their kinde, being not so valuable as *Christian charity*, and *peace*, and *communion* with all who are fellow-members of our Christ.

S. *I shall labour to possesse my heart with this* charitable *lesson, but you mentioned some great practicall doctrines which the severall articles would furnish us with, which be they?*

C. 1. From the *birth of Christ*, to recount the infinite dignation and bounty of our God, that to *redeem* us from the thraldome which our own sins had brought upon us, not only *submitted* himself to all diminutions, and meannesses, and at last *mortality* of our flesh, but came into the world on no other arrant, but for this very purpose, that *he might die for us*, *Heb.* 2. 14. & *Joh.* 12. 27. Secondly, from the same again, and necessity of it to our *redemption*, to consider the *justice* first, then *necessity* of our *new birth*, or *regeneration*, *justice* by way of retribution, that if he would for our salvation be born in our flesh of a woman, we should in any reason be born anew in the spirit, or of God, and then *necessity* resolving that as if he had not been thus born, so *if we be not born again, we shall in no wise enter into the kingdome of heaven*. Thirdly, from the manner of his *conception and birth*, to learn the manner of his *second birth* in our hearts; 1. That as our humane could no way deserve, or by so much as any congruity expect that Christ should assume it, or be born in it; so could not our souls deserve or expect that Christ should thus spiritually be born in us. 2. As his conception was wrought by the *overshadow-*

ing

ing of the holy Ghost, so no conception of Christ in our hearts to be had without it. 3. We must prepare virgin hearts for Christ to be *born* in, and that *holy Ghost* to *overshadow*; by virgin *hearts*, meaning no absolute sinlesse purity and innocence, which only Paradise could yeeld, but that *renewed* purity, and recovered virginity of true *repentance*, and sincere resolutions of amendment, which with the *humility* of that blessed Virgin, expressed in the lowlinesse of the Hand-maid in her *Magnificat*, and typified in the temper of the *new-born babes*, which are of all others fittest for Christ to *be born* in, both for *innocence*, and *humility*, (and also with the faith so remarkable in her, *Luke* 1. 38.) is the only temper which can fit the soul to be *overshadowed* by the Spirit, and for Christ to be formed in it.

S. *What for the* suffering under Pontius Pilate?

C. A *passive obedience* even to *death*, without any kinde of holy *resistance*, (though as Christ was so we should be never so well furnished with armies and *legions*) against the powers that are by God set over us.

S. *What from the death of Christ?*

C. 1. That great Doctrine of *mortification, putting off the body of the sins of the flesh*, *Col.* 2. 11. and *destroying the body of sin*, *Rom.* 6. 6. and putting our sinfull habits to a *contumelious death*, or *crucifying the flesh with the affections and lusts*, most strictly required by God to our *salvation*. And in this you may take in, if you please, a parallel through all the *gradations* that brought him to his death, that so we may, as the Apostle saith, be *planted with him in the likenesse of his death*. For you see in the story, there was first a *consultation* held, then he was *apprehended*, *examined*, *accused*, *condemned*, *shamed*, and *crucified*. Thus must we deal with our *old man*, our whole body of sin: 1. *deliberate*, and *consult* about the execution, and to that end take our sobereſt Senate-like resolutions, when the heat, and passions of youth, and sin are over, in the *cool of the day*, in the *calmest* temper of our souls take the weighty businesse into our most serious consideration: Then 2. assoon as we have *consulted*, proceed to *act*, presently *apprehend* (stop in the carreer) every habit of sin in all the variations from and oppositions to it: 3. *Examine* it by the word of God: 4. *Accuse*, and therein *aggravate* it, with all the heightning circumstances

cumstances of *guilt* and *danger*: Then 5. by a solemne full consent of all the faculties, condemne this so dangerous a *Malefactor*: Then 6. spit upon it with all contempt and scorn, and at last give it up to be *crucified*, never to recover again to any vitall actions. And all this, as for any one *single habit* of sin, so for the *whole body*, which contains all *limbs* and severals under it. Besides this, a second practice that Christs death obliges us to, is, Our voluntary chearfull taking up of our *crosse*, & following him, readily *conforming* our selves *to the image of the crucified Saviour*, and resolving, that if we suffer with him we shall also be glorified with him. Thirdly, the putting our sinfull habits like dead *bodies* out of the way, lest they *offend*, or *infect* others, which will be answerable to the buriall. Fourthly, the reality and continuance of our mortified state, (answerable to the adjuncts of Christs crucifixion, death, and buriall, his descent) not only *once* for all, to repent and mortifie, but to continue in the soul that *dead* unto sin, *sincere* and *unfeigned*, till we in soul *rise* again to that other *diviner life*, never to die any more, *i.e.* never to relapse to our *sinfull habits*, but to persevere in that *mortified* estate.

S. *But before you part with these articles concerning* Christs death, *I must take leave to put you in minde of one* difficulty, *which though it may seem to be a* speculative *difficulty, yet because the* explicite belief *(or faith it self) of those few things that are contained in the* Creed, *may seem to be a* Christians duty, *and so a piece of necessary* Christian practice, *it may perhaps be my duty to enquire, and a culpable omission if I neglect, to ask instruction in it, so that I may hope to receive it from you; and that is, what is meant by* [Christs descending into hell.]

C. Though it be a *Christian duty* to *beleeve* every part, and article of this *Creed* delivered down to us by the *Church* from the *Apostles*, as a form or summary of sound doctrine, and either the *Autopy*, or an extract, and transcript as it were of that *traditionall* or *oral* doctrine, (that faith which was once delivered unto the Saints, *Jude v.* 3.) which the *Apostles* agreed on at their parting from one another to preach the *Gospel to all Nations*, yet I conceive the agreeing on some one sense wherein to interpret every article of it, is not so absolutely necessary, but that some one of them (as this of *Christs descent*) may be taken in a *latitude*, and

either not determined to any one *interpretation*, or resolved to be capable of more; and so the words be received, the *parties* sense one way or other will be indifferent to them, that sincerely follow that *light* which is offered to them, and therefore I conceive it is, that the *words* of our *Church* lets it down in that large indefinite form, [*We believe that Christ descended into hell.*]

S. *But what is your opinion of the sense of that* article?

C. Among divers others I shall pitch on *two opinions*, and either of them may be *piously believed*, having good grounds whereon each of them may be built; the one taken from the opinion and interpretation of many *ancient* and *modern* Worthies of the *Church*, That Christ in the space betwixt his death & resurrection went down *locally into hell*, as that signifies the place of the damned, not to *suffer* there, (for all was *finished* upon the *Cross*) but to *triumph* over *Satan* in his own quarters, and openly to shew him the *victory*, that *by death* he had gotten over him, over death it self, & over all the powers of darkness. The second opinion I shall more at large shew you, and leave you to judge of the truth of it.

S. *I shall patiently attend while you do so.*

κατῆλθεν εἰς ἅδην.

C. These words [*He descended into hell*] being affirmed of Christ in the *Creed*, but not found in words in the *New Testament*, will not necessarily signifie any farther then either the phrases of the *New Testament* (from whence the compilers of the *Creed* may seem to have collected it) will import, or the use of the phrase among either *profane* or *Scripture-writers* will reach, or the *context*, or circumstance in the *Creed* will inforce. And these will not necessarily extend its sense any farther then to That for the *space of three days he was truly deprived of his* [illegible] *life*. For the first, the Scriptures from whence this article seems to have been taken, are not many, indeed but one, that in the *Acts*, out of the *Psalmist*, [*Thou shalt not leave my soul in hell, nor suffer thy holy One to see corruption*, (as for *Eph.* 4. 9. *He descended into the lower parts of the earth*, it belongs clearly to the Incarnation, or *descent* to the Mothers womb, which is expressed by the phrase, *Psal.* 139. 15. *When I was made in secret, and curiously wrought in the lowest parts of the earth*; or else to the grave, called the *mothers womb* also *Job* 1. 21.) so styled *Ps.* 63. 9.) But that place the word which we render [*hell*] may signifie the

state of the dead; the word [*soul*] the *living soul*, or that faculty by which we *live*. And the [*not leaving*] this in that, is the not suffering him so long to continue deprived of life, as that *his body* (as it follows) *should see corruption, i.e.* above the space of *three days*; which term, consisting of 72. hours, is the space required for the *revolution* of humours, after which, *Physitians* observe the body, that continues so long dead, naturally putrifies, which is implied by that speech concerning *Lazarus*, *Joh.*11.39. *by this time he stinketh, for he hath been dead four days:* so that that place directly affirms that he should not be deprived of his naturall life above the space of three days: (which if it be not the importance of that Prophecy in the Psalmist, I conceive it will be hard to finde any convincing one concerning Christs rising again the third day: (for that of *Jonah*, in the *Gospel*, and others, which by the Fathers are applied to that purpose, *Lev.*7. 17. and *Gen.*22.4.11. were but *types*, not *prophecies*) & yet 'tis said *Mat.*16 21. *That Jesus began to shew his Disciples*, (which sure is more then to tell,) to *shew*, *demonstrate* out of *Scripture*) *that it behooveth him*, that he must for the fulfilling of the Prophecies *rise the third day*) if this be not the meaning of those words in the *Acts*, and the *Psalme*, yet I conceive no man can shew convincingly that any other is. Now for the use of the phrase among Writers of the first sort, 'tis clear that the word signifies not with them the place of the *damned*, (no nor any peculiar place of happy souls neither) but the common state of the dead. I will give you in the margin some instances, by which, when you are skill'd in those Authors, you may be able to judge. Many other places might be

ψυχὴν.

נפש חיים.

a τεταρταῖος ἤδη ἐστί.

b διαπύρας.

c ὅτι δεῖ αὐτὸν.

d *Atticall.*

e Ἅιδης.

f Take this of *Fornutus* or *Cornutus* in his Booke called, Περὶ τῆς τῶν θεῶν φύσεως, p.4. Ἅιδης with him goes for a *God*, and saith he, is call'd [Πλούτων, ὡς ἐκεῖ ὁ πλουτίζων εἰς αὐτὸν καταγόμενος καὶ αὐτῆς κτήμασι γινόμενος] *Pluto, because there* [illegible] *but at last comes to him and becomes his possession*; And again, towards the end of his Booke, Ἅιδης ὁ δηλούμενος ὑπὸ τῆς ψυχὰς εἶναι πολυδεγμόνας, *Hades is the last region of the aire which receives souls*, and is called Δῆλος, saith he, and Φίλιος, *a good friend or counsellor, because it* [illegible] *men, διὰ τὸ παύειν αὐτὰς ποτὲ τῶν πόνων καὶ φροντίδων, in giving them cessation from labours and cares*, which is the very thing that the Spirit affirms of the *dead that die in the Lord*, *They rest from their labours*, *Rev.*14.13. So p. 10. [ὁ ἀδὴς ὁτιοῦν] he interprets by ὁ ἀειδὴς, *to be no body knows where*, according to the etymology of ἀΐδης *quasi* ἀειδὴς, *an invisible state*: and again shewing the originall of that fable, that *Hades* stole away *Ceres* daughter, [illegible] ἀΐδης ἀφανισμὸν, which is the very description of death, that the Psalmist useth *Ps.*39.13. *spare me, that I may recover strength, and be no more seen*, and *Eccl.*9.10. γνῶθι ὅτι ἐγγὺς ἀφανισμὸς, and the author of *Wisd.* hath a like phrase, *Our spirit shall vanish as the soft aire*, where speaking in the person of the *Atheist*, who acknowledged not the *immortality* of the *soule*, the word *spirit* is taken for the *living soule*.

added; but the Writers which conduce most to the explaining of the New Testament are the *Greek* Translators of the Old Testament, and therefore among them it will be more pertinent to enquire; Look on the 37 of *Gen. ver.* 35. we render it out of the *Hebrew* literally, * *I will go down to the grave to my son mourning*, save only that the word which we render [*to the grave*] cannot in that place be properly so rendred, because *Jacob* beleeved that his sonne was *torn in pieces with wild beasts*, and not *buried*, and therefore the addition of those words [*to my son*] make it necessary to render it in that place thus, *I will go mourning out of this life*, I will live no longer, seeing my sonne is dead; and the [a] phrase [*I will go down to Hades*] is meant exactly parallel to this in the *Creed*. [[b] *he went down to Hades*] and may very well be thought the fittest to interpret it, being the nearest to it of any in the Scripture. Now for the context in the *Creed*, compare it with the story of *Christs death* in the *Gospel*, and you will see how well it will bear this sense. To which purpose I must premise this one thing, that a man consists of *three parts*, a *body*, a *living soul*, an *immortall spirit*. Saint *Paul* divides [c] the *whole man* into those three parts, 1 *Thes.* 5. 23. and in the Creation of man there is mention of all of these. The body is called [d] the *dust of the earth*, of which it was formed. [e] The soule is called the [f] *living soul*. The third [g] *spirit* is called [h] *the breath of life*. Of these parts Christ as man consisted, and at his death all these three are severally disposed of. His *spirit* (that immortall soul) he *commended into the hands of his Father*, *Luke* 23. 46. in respect of which he is said to be [i] *that day in Paradise*, for sure *Paradise* and *Gods hands* are all one. His *body*, that was put in the *grave*, and so all of him disposed of, but the [k] *living soule*, and in respect of that, saith the *Creed*, [l] *He went into Hades*, perhaps not into the *place* of *hell*, as B. *Bilson*, nor into *Paradise*, as *Broughton*, nor into the *grave*, for that was said before in the word *buried*, (though [m] some would have the [n] *Greek* word which is so rendred, referre onely to his *embalming*, but) he was *three dayes deprived of his naturall life* (which is properly his [o] *living soule*) continued really without exercise, or power of exercising his *vitall faculty*, tasted

* καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου. לשאלה

a καταβήσομαι εἰς ᾅδου.

b κατῆλθεν εἰς ᾅδου.

c ὁλόκληρον ὑμῶν. Integrum vestri.

d צפר מן האדמה.

e ψυχὴ. f נפשיהם

g πνευμα. b נשמת חיים

i σήμερον.

k ψυχὴ.

l κατῆλθεν εἰς ᾅδου.

m P. Ramus.

n ἐτάφη.

o ψυχὴ, or, נפש.

that [a] *common state* of the *dead* for us, but then, before he was *putrified, i. e.* the *third day he rose again from the dead, &c.*

[a] To which purpose it will be observable what *Heraclitus in Clem. Al. Str. l.* 1. sets down out of *Serapion* an ancient Poet, speaking of *Sibylla*, and undertaking to shew how she prophesied even after her death. For, saith he, Τὸ μὲν ἐν ἀέρα χωρῆσαν αὐτῆς, that *part of her body which went into the aire did prophecy*, ἐν φήμαις καὶ κλήδων, *by voices heard in the air*, (for so φήμη is defined by *Varinus*, λόγος δηλωτικὸς μέλλοντος ἐξ αὐτομάτου λαλουμένη, & κλήδων μαντεία, or θεία φήμη, such as was that *voice* which *Plutarch* mentions to have been heard by the Mariners, Πὰν μέγας τέθνηκε.) *The body*, or that part which was changed into the *earth, brought forth* ποὰν, *hearbs or grasse, and the beasts that fed exactly on that place, did by their bowels or intrals, when they were killed, declare to men what was to come.* Τὴν δὲ ψυχὴν αὐτῆς εἶναι τὸ ἐν τῇ σελήνῃ φαινόμενον σπέρσωπον οἴεται; *As for her soul*, he conceived that to be that *face that appears in the Moon*, and that *helped the Astrologers to divine also. Three parts* you see of a woman according to that so ancient *Philosophy*. Of which three, by death, one, saith he, was sent to the *earth*, another to *heaven*, a third, εἰς ἀέρα χωρῆσαν, went into the *aire*; that third, I conceive, the same that the *Atheist* in the book of *Wisd. c.* 2. 3. affirms, that it shall *vanish* (at *death*) διαχυθήσεται, shall be *dissolved* or *powred* abroad, ὡς γαυρὸς ἀὴρ, *as the soft* (or moist) *aire*, which is there πνεῦμα, the *breath* or *spirit*, *viz.* that *mortall spirit* in the *Atheists Philosophy*, all one with the *breath in the nosthrils*, *v.* 2. but much differing from the *immortall spirit* among Christians. And that which he thus saith, *went into the aire*, is it which in Christ is said κατελθεῖν εἰς ᾅδου, to have gone (or descended, though not locally, yet from a *superiour* to an *inferiour* state) to *hades*, that state of separation of soul from body, which doth not by any necessity imply or import the *place* of the *damned in hell*.

Thus *Apoc.* 6. 8. after the mention of [a] *death*, is added in our translation [b] [*hell*,] (but it signifies *this state of separation*, or *invisible state*, or *continuance in death*) *was a* [c] *follower of it, and a* [d] *companion with it*. And that it refers not to that which we call [*hell*] (much lesse to *Paradise*) but onely to that temporall separation of *soul* and *body*, may farther appear by the effects there mentioned of it. [*There was given them power to kill, &c. with the sword, with famine, and with death*] *and with the beasts of the earth*. And so *ca.* 20. 14. [e] *Death and Hades are cast into the lake of fire*, and *v.* 13. *gave up those that were in it*. So *Ecclus.* 48. 5. *Hee that raiseth the dead from death, and from hades*, sure raises not out of *hell*. And that the ancient Writers of the Church (some of them at least, of the most ancient) meant no other then this by the Article of *Christs descent to Hades*, may be guest by two ancient passages, the one in **Thaddeus Creed*, affirmed to be given the *King of Edessa*; the other in the *Primitive Martyr* [f] *Ignatius*; both agreeing in this, that Christ *ascended with many, but descended alone*, where though the descent were in their words to *Hades*, yet *Hades* cannot there be thought to signifie the *place* of the *damned*,

[a] θάνατος.
[b] καὶ ὁ Ἅδης ἀκολουθεῖ μετ' αὐτοῦ.
[c] ἀκολουθεῖ.
[d] μετ' αὐτοῦ.
[e] ὁ θάνατος καὶ ὁ ἅδης.
ἐκ θανάτου καὶ ἐξ ἅδου.
εἰς ἅδου.
* *Euseb. Eccl. hist. l.* 1.
[f] *Ep. ad Trall.*

ned, unlesse Christ shall bee conceived to have returned from thence also with a great multitude, which though it were perhaps agreeable with some mens[a] *phansies*, yet cannot easily be resolved to be the meaning of those ancient Writers, or of that text to which they refer, *that the bodies of many that had slept, arose, &c.* for I conceive *out of*[b] *hell* there was not in their opinon any such possibility of *rising*.

[a] As of those that teach that Christ going to hel, was met, and believed on by the heathen Philosphers there, and particularly by *Plato* in the front, and brought them out along with him. [b] Some books there are called the *Sibyllin* Oracles, in all probability written by some Christian, and that an ancient one, (about the *Emperor Commodus* his time, it is by many circumstances most probable.) In the first book of these after the Creation and fal of man, there is mention of his *death* and *mortall state*, and (upon occasion of this close τοὺς δ' αὖ ὑπεδέξατο ἅδης, *Hades received them all*) this account is given of the word Ἅδης;

Ἅδης δ' αὖτε κάλεσσαν, ἐπεὶ πρῶτος μόλεν Ἅδαμ
Γευσάμενος θανάτου, γαῖα δέ μιν ἀμφεκάλυψε.
Τοὔνεκα δὴ πάντες ὅσι ἐπιχθόνιοι γεγαῶτες
Ἀνέρες εἰν Ἀΐδαο δόμοις ἰέναι καλέονται.

Where it is clear what is meant by that word [Ἅδης] *the common state of the dead*, when their bodies are laid in the grave, the condition not onely of the wicked, nor onely of the godly, but of the πάντες ὀπιχθόνιοι ἀνέρες, *all mortall men*, who as follows there,

Εἰν ἀΐδαο μολοῦντες Τιμὴν ἔσχηκαν.

when they were gone to Hades, were honoured by us, whereas the Gyants had their ταρτάρεον δόμον and γεεννὰν, which was *hell* indeed, there being no so proper notion of *hell* in the Old Testament, as the *place* of the *Rephaim* or *Gyants*, *Prov.* 21.16. & 9.18. & 2.18. in the *Hebrew* and *Greek* reading.

So in the second book of *Esdras c.* 4. 41. * *In the grave, the chambers of soules are like the womb of a Woman*; where though we render [in *the grave*] yet without question the Greek was ἐν Ἅδῃ, *in Hades*, and so *Hades* is that *state of souls* in the *separation*, wherein he conceived there were divers *Cels*, which all desired to return and poure back the soules to the bodies again. I have now wearied you sufficiently with an account of this second interpretation and the grounds of it, and I shall adde but this, that as it may *piously* be *believed*, that Christ did in the space of those three days *locally descend*, to shew himself *triumphantly* to the Devils, so they that on the premised grounds resolve it possible that there may be no more concluded from this Article, but onely that Christ being *crucified*, *dead*, and *buried*, continued in the state of the dead, his soul really separated from the body for some space, but not so long till his body should *putrifie* in the grave, (to which it follows aptly, that the *third day he rose again*

* *In inferno promptuaria animarum matrici assimilata sunt.*

or was restored from that state, may piously believe also, and assent nothing against the *Creeds* or doctrine of our (or of the ancient) Church, so they doe not *condemn* those others that are contrary minded. I meant not to have insisted on any such *speculative* difficulty, yet upon your *demand*, I have given you an account of it.

5. *I acknowledge it somewhat distant from your designed method, yet conceive my self to have profited by it, if in nothing else, yet in knowing my duty to my self and others, in matters of this nature, which may* piously *be* believed *on either side; the Lord grant me the* spirit *of* meekneſſe, *and* charity *in all things. You will now proceed to that which follows after the Articles of* Christs death, *that of his* resurrection.

C. The *practicall* belief of it is, 1. Our *actuall rising to new life*, necessary, as that of mortification premiſed. 2. Our *appearing* (as he did) to men, and *walking exemplarily* before them, in all heavenly living. 3. Our *continuing* in a ſanctified ſtate of *perſeverance*, (noted, as I conceive, *Rom.* 6. 8. by [*we ſhall live with him*] *i. e.* live this new life (if we doe not treacherouſly ruine our ſelves again) as *Chriſt* did, *who being raiſed from the dead dieth no more, death hath no more dominion over him*, v. 9.) till by Gods mercy we be taken up to bliſſe. 4. Our depending upon Chriſt for our *juſtification*, which as well as our *ſanctification* is an *effect* of his *riſing*, *Col.* 2. 3. *Rom.* 4. 25. *Rom.* 8. 33, 34. 5. Our *haſtening* this reſurrection, (parallel to Chriſts *riſing* the third day) not to wholly immerſing our ſelves with ſorrow, and humiliation, (that grave as it were of the mortified ſoul) as to *action*, and vitall performances, but by the power of that *Spirit that raiſed Jeſus from the grave*, immediatly to riſe to *new life*.

7. *What is the* practicall *belief of his aſcention?*

C. *Aſcending* after, and *dwelling with him*, in divine meditation, being *heavenly minded*, ſeeking, and minding, and favouring *thoſe things that are above*, the duty of all thoſe that are *riſen with Chriſt*, *Col.* 3. 1.

8. *What of his* ſitting at the right hand of God *the Father Almighty?*

C. That phraſe of *ſitting*, &c. ſignifies *Chriſts reigning*, the ſa-

ving

ving all *power given to him*; you may see it by comparing Psal. 110.1. with 1 *Cor.* 15. 25. in one place it is, *The Lord said unto my Lord, Sit thou at my right hand untill I make thine enemies thy footstool.* In the other, *He must reign till he hath put all enemies under his feet.* This you have formerly learnt to be an union of his *Regal* and *Priestly* office; his giving commands to his Church, and his interceding with God for his Church, and that so powerfully, as actually to bestow that grace, that pardon which he intercedes for. And this is farther noted by those titles there repeted of [*God the Father Almighty*,] that *Intercession* of his to God being as to a *Father* both of him and us, who will, and *Almighty*, who is *able* to grant whatsoever he *prays* for. And then the *practicall belief* of this *Article* will be, 1. To give my self up obediently to be *ruled* by him in all his *institutions* and *commands*, and by all those that he hath set in the Church under him to *rule* over me. 2. To *depend* on his *Intercession*, to offer up all our prayers to God in, and through him. 3. To *receive* (and *make* the holiest *use* and advantages of) all *grace*, that shall flow from him; and 4. When he is so ready at hand to our *relief*, to resolve to look to him in all *temptations*, and count it our wretchlesse abuse of his goodnesse, if we doe not persevere in despight of all assaults to the contrary.

S. *What of his comming from that right hand in heaven, to judge both the quick and the dead?*

C. Our constant making up our *accounts* against his coming, as daily expecting a *righteous*, though a *gracious judge*, to sit upon us, according to those many titles we have of him in holy writ, as *Isa.* 33.22. The *Lord, i. e. Christ*, (as appears *v.* 17, 18.) is our *Iudge*, our *Law-giver*, our *King*, and then our *Saviour*. 2 Thess. 1.8. the *Lord Iesus taking vengeance in flaming fire*. Rev. 6. the *wrath of the Lamb*, *Apoc.* 6. 16. and the *searcher of the reins and heart* (the expression of a *Iudge*) *Apoc.* 2. 23. A notion which of all others, will bring us to a pious awe of him, as of one who will not suffer any one sin to be carried along under the disguise of religion, or on confidence of his favour, that shall come from his *throne* (though it be of *mercy*) in heaven, to judge us here; not to be moved with passions, with bribes, with flatteries, to *punish*, or *reward* according to any other method, or rule,

onely that of [*every man according to his works.*]

S. Will you now proceed to thoſe other Articles; and firſt, that of the holy Ghoſt?

C. The word *Ghoſt* ſignifies *Spirit*, (which being by way of excellence a title of God, *(God is a Spirit)* and ſo here attributed to him, and denoting the *third Perſon in the Trinity*, which is alſo the fountain and ſpring of all ſpirituall life in us, is here called *holy*; not ſo principally, becauſe he is *holy* in himſelf, *i.e. pure* without all *mixture* or *compoſition*, either of *ſin*, or *corruption* or *pollution*, or *hypocriſie*, or *partiality* (all which he is in a moſt eminent degree, nothing in the world being thus beſide) but more punctually, becauſe he is the *author of all holineſſe*, and *purity* in us, that little weak degree of ſanctity, that the moſt regenerate among us doe attain to, being a *ray*, and *effuſion* of that *ſanctifying Spirit*, which worketh in us by his *preventing*, *ſanctifying*, and *aſſiſting* grace, both *to will, and to doe of his good pleaſure*. This the holy Ghoſt doth by two ways of diſpenſation. 1. Outward. 2. Inward. The outward way was his viſible *deſcending* upon the Apoſtles, and fitting them with graces, and enſtating them with powers to plant, and preſerve, and govern the Church of Chriſt over the world.

S. What were thoſe powers?

C. 1. To *preach*, and *baptize* thoſe that received their doctrine, and ſo to plant. 2. To confirm, and adminiſter the Sacrament of *Chriſts* body and bloud, and ſo to preſerve, or ſtabliſh thoſe whom they had planted. 3. To exerciſe the power of the *keys in cenſures*, puniſhing the pertinacious, caſting them out of the Church, that they may be aſhamed and ſo reform, and upon approbation of their repentance and reformation, *abſolving*, and receiving them into the Church again, and all this to govern thoſe, whom they had *planted*, and confirmed in the faith; and 4. To *ordain* others, and commit the ſame power to thoſe, which the *holy Ghoſt* had ſetled in themſelves, and ſo provide a Miniſtry of his holy celeſtiall calling *(ſent by Chriſt* as he was *by his Father*, Joh. 20. 21.) to continue by ſucceſſion from one to the other to the *end of the world*. All which donations and enſtatings, were the acts of the holy Ghoſts deſcent, (beſide the extraordinary *gifts* of *tongues*, and *miracles*, *&c.* needfull for

thoſe firſt times, to *preach to all nations* intelligibly, and to gain belief to their *preaching*, but not ſo neceſſary after) and in reſpect of theſe he is ſtyled the *Paraclete*, *i. e.* (according to the notation of that word) 1. *Advocate.* 2. *Comforter*; yea, and 3. *Exhorter* too.

ὁ παράκλητος.

S. *What doe you mean by the* holy Ghoſts *being an* Advocate?

C. Two things; he came to be an *Advocate* both of *Chriſt*, and of us. Of *Chriſt*, in *pleading* his cauſe againſt the incredulous world, which is ſet down, *Ioh.* 16. 8. and expreſt by a threefold *conviction* (it being the Advocates part to * *convince*, and confute, ſhame, and ſilence the *adverſary*, *Tit.* 1. 9.) 1. Of *ſin.* 2. Of *righteouſneſſe.* 3. Of *judgement.*

ἐλέγχειν.

S. *What is the meaning of thoſe three* convictions?

C. Among the *Iews* there were three ſorts of *cauſes*, or *actions.* 1. In [a] *criminall* matters, which here word for word is rendred [b] of *ſin.*] 2. For the defending, and vindicating of the juſt and innocent, called in [c] Hebrew by a phraſe which is again literally rendred [of [d] *righteouſneſſe.*] 3. For the condemning of the wicked, which is as literally that, which we there render [[e] of *judgement.*] Now theſe three actions the holy Ghoſt was to manage on Chriſts behalf, as an *Advocate* for a *Client*, againſt the incredulous gain-ſaying *world.* 1. He ſhould *convince the world* of that great crime committed in *not believing*, but rejecting of *Chriſt*, and that by legall evidence of that law, *Deut.* 18. 22. (which was on purpoſe to diſcriminate *the true Meſſias*, from all *falſe pretenders*, *v.* 18.) where it is reſolved, that if the *prophecies of a Prophet come not to paſſe*, then *he is a falſe Prophet*, but if they doe, he is a true one; and therefore the very *comming of the Spirit*, after the *aſcenſion* of *Chriſt* being the thing prophecyed by *Christ* in this place, (and ſo his prophecie fulfilled) ſhall be a legall proof of this *crime* of theirs, in not receiving Chriſt thus teſtified, and demonſtrated to be a *true Prophet*; which ſure was the reaſon, why it was not (as Chriſt ſaith) ſo dangerous, or *irremiſſible* to oppoſe Chriſt at his preſence on the earth, as it would be to *blaſpheme* or oppoſe the *holy Ghoſt*, *Mat.* 12. 31. 2ly. He ſhould *convince the world*, that Chriſt was a moſt *righteous* perſon, and moſt unjuſtly crucified,

[a] לחטא
[b] περὶ ἁμαρτίας.
[c] לצדקת
[d] περὶ δικαιοσύνης.
[e] למשפט
περὶ κρίσεως.
Of theſe two laſt, *vid. Schindl. Pentagl.* p. 1521. *C.*

(and

(and so *vindicate*, and *defend* his innocent Client) by his *assumption* to heaven, and *participation* of his *Fathers glory*, (which assumption of his, is exprest by that phrase [*you shall see me no more*] both here and elsewhere, because at his *ascension* it is said, *a cloud received him out of their sight, Acts* 1. 9.) which was a certain argument of his *righteousnesse*, or innocence. Under which also may be contained that *imputed righteousnesse* of his to us by way of *satisfaction*, together with those imperfect beginnings of *sanctification* wrought in our hearts by the *power* of his *resurrection*, and a most proper effect of his *Ascension*, *Intercession*, and exercise of his *Kingly* power in *heaven*. 3. Hee should use a third argument to *convince* the world, to wit, that taken from the *judging*, *condemning*, sentencing, and executing his adversary, even the *Prince of this world*, the Devil, who being the first *contriver* of Christs death, is now repayed in his kinde, by way of *retaliation*, in a manner *destroyed*, and slain, turn'd out of his Kingdome, (which is a kind of *civill death* to him, and so called by the * voice in *Plutarch*) by the silencing of his *Oracles*, turning out of *Idolatry* and heathenish *vices*, which before without controll had reigned in the *world*. To which it was also consequent, that all *Satans instruments* should pay very dear for their *infidell* rebellious actions, in like manner as *Satan* himself was used for his riotous behaviour against our Christ.

οὐκ ἔτι θεωρεῖτέ με.

* Πάνμέγας τέθνηκε. *Plut.* τε. ἐκλελοιπ. χρηστήρ.

S. *You have shewed me how he was* Christs Advocate, *you said also that he was* ours, *how is he so?*

C. In setling a *Ministry* to *pray*, and intercede for their severall Congregations, (and inabling them in the very Apostles time to form a *Liturgy* to continue in the Church to that end) and thereby *helping our infirmities*, and teaching *us to pray as wee ought*.

S. *How is he a* Comforter?

C. In divulging that excellent *comfortable* news of the *Gospel*, the promises of pardon, and grace to them that want *comfort*.

S. *How is he an* Exhorter?

C. In the doctrine of *Repentance*, and of *flying from the wrath to come*, and *walking worthy of that great calling*. And in the exercise of all these *titles* and *offices*, as by a first external means; the

holy Ghost is said to work all manner of *sanctity* in our hearts. Besides this, there is an *inward* means, the secret *preventions, excitations, over-shadowings*, and *assistances* of that *Spirit*, all absolutely necessary to *beget*, and *continue holinesse* in the heart; and all these attending those *outward* administrations (just now mentioned) and constantly going along with them (as *breath* goes along with words) and hallowing them to the *worthy receiver*, the obedient disciple.

S. *What is it now to* believe in this holy Ghost?

C. 1. To acknowledge the truth of all this, that it is (as from the word of God it might appear) as here hath been explained. 2. To accommodate our *practice* accordingly, to conform it to this faith; as first, to submit to those *spirituall Pastors*, &c. whom the holy Ghost hath set over us, and for them again to be carefull of *that flock of which the holy Ghost hath made them Overseers*. Secondly, not to intrude upon, or usurp that holy calling, without a lawfull vocation, and such as may justifie itself to be from heaven. Thirdly, to obey all those several powers, to come in to the preaching of the word, fit my self for the *Sacrament* of *Initiation*, and bring others to it; So again, for *confirmation*, and the *Sacrament* of Christs body, *examine* and shrift our selves, and *so eat of that bread, &c.* to fear the *censures*, and if under them, by confession, contrition, work for mercy, and all kind of reformation, to labour for *absolution*; and in all these, fourthly, humbly to invoke Gods *speciall grace*, that it may goe along with these outward Ordinances, and watch and observe, and receive it in the use of them, and lay it up in an honest heart, & *bring forth fruit with patience*, and neither to *resist*, repell, nor *grieve*, nor *quench* that holy Spirit of God, whereby *we are sealed* (if we doe not betray our selves) *unto the day of redemption.*

S. *What is the meaning of the* holy Catholike Church?

C. The word *Catholike* signifies *universall*, all the world over, in opposition to the former state of the Jewish Church, which was an inclosure divided from all the world beside, in time of the Law; but now the Gospel preacht to all the world, and by those powers of the holy Ghost forementioned, a *Church* with all those *ministrations* in it constituted over all the world. The

Church

Church is a ſociety of Believers, ruled, and continued according to thoſe Ordinances, with the uſe of the Sacraments, preaching of the Word, *Cenſures, &c.* under Biſhops and Paſtors, ſucceeding thoſe, on whom the *holy Ghoſt* came down, and (by Ordination of thoſe that had that power before them, *i. e.* Biſhops) lawfully called to thoſe offices. And in reſpect, 1. Of theſe holy powers, and offices; and 2. Of the *holy Ghoſt*, the author and founder of them. 3. Of the ſanctity of life that ought to be in theſe and all Chriſtian profeſſors; and 4. Of the end, the begetting and encreaſe of holineſſe, to which the very conſtituting of a *Church* was deſigned, it is that this *Catholike Church* is called *holy*.

S. *What is it* to believe the holy Catholike Church?

C. To acknowledge that all the world over, by the Miniſtry of the Apoſtles, ſuch a Church was gathered, and by the *holy Ghoſt* indued with thoſe foreſaid powers, and ſo ſhall in ſome meaſure *continue unto the end of the world*, the *gates of hell, i. e.* the moſt fatall dangers, deſtruction and death it ſelf, being not *able to prevail againſt it*; within which whoſoever lives and dies (a faithfull obedient ſon of it) ſhall be eternally rewarded by the great *Husband* of his Church, our *Saviour* in heaven.

S. *What is the* practicall *part of this* belief?

C. The living *peaceably, charitably, faithfully*, and *obediently* within this fold, obeying them that have *the rule over us*, and in every particular, or nationall Church, labouring to preſerve both *unity of faith*, and *charity* with all our *fellow-brethren*, both in that, and in all other *particular Churches*, and not breaking into factions, parties, diviſions, ſubdiviſions, but labouring our utmoſt to approve our ſelves holy members of that holy Catholike Church by *unity, charity, brotherly love*, inſuing and contending *for grace*, and all other branches of Chriſtian *purity*.

S. *Now follows the* communion of Saints, *what do you mean by that?*

C. I conceive that the word rendred *communion* doth moſt properly and uſually ſignifie *communication*, (in that ſenſe as to [b]*communicate* ſignifies to [b]*give*, to *impart*, or *diſtribute* to others, to make others *partakers* of any *ſpirituall* or *corporall* gift, *beneficence*,

[a] κοινωνίαν.
[b] τὸς φθονήσει κοινωνῆσαι τῷ δόντι, Luc. 3. 11. Rom. 15. 26. 474. οὐκ οἶδε τῷ κοινωνεῖν. Heb. 13. 16.

cence, and *liberality*; and that either to the bodily indigencies of the poor Saints, as many times in the *New* [a] *Testament* the word signifies, or else by any other way of charity and mercy, which you know, is then greatest, when 'tis exprest to mens souls, by advice, counsell, reprehension, spirituall conference betwixt man and man, and in any kinde of effusion of grace from God to us. Thus in S. *Pauls* solemne form of benediction, after the mention of *the grace of our Lord Jesus Christ*, i. e. his bounty, and goodnesse, *and the love of God*, i. e. the same again in another word, is added, [b] *the communication of the holy Ghost*, (i.e. the liberall distribution of all those gifts which flow from him the conduct of all grace) *be with you all evermore.*

a So κοινωνίαν ποιήσασθαι, Rom. 15. 26. *to make a contribution, or gathering for the poore,* τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους *Charity and liberality of administring toward the Saints*, 2 Cor. 8. 4. ἁπλότης τῆς κοινωνίας, *liberall distribution*, 2 Cor. 9. 13. κοινωνία εἰς εὐαγγέλιον, *liberality toward the Gospel*, i.e. *toward the Ministers, and propagation of it*, Phil. 1. 5. κοινωνία τῆς πίστεως Philem. 6. *liberality to the poor Saints*, proceeding from his faith, exprest v. 5. by *love*, and *faith to the Lord Jesus, and toward all Saints, faith to the Lord Jesus*, and *love, charity toward all Saints, by which their bowels were refresht*, v. 7. εὐμετάδοτοι κοινωνικοί, 1 Tim. 6. 18.

b κοινωνία πνεύματος ἁγίου.

S. *But how doe you apply this notion of the word to the matter in hand, I mean to the interpreting of this article of the Creed?*

C. Thus, that it shall contain in it two things especially, according to the tvvo kinds of *liberality* mentioned, *corporall*, and *spirituall*. For the first we finde in many passages of the *Acts*, that at the first preaching of the Apostles, many came in and believed, and they that did so, *sold their goods and possessions, and distributed them to all, as every one had need, Acts* 2. 45. and *had all things common, v.* 44. and *exercised liberality* (or charity) *toward all the people, v.* 47. and this is called by this very word which we render *communion*, but signifies *communication, v.* 42. and then the literall importance of the phrase, [*communication of* Saints, or of the Saints] will be this matter of *fact*, set down in that *Apostolicall* story, *viz.* the generall practice of all beleevers in the first age of Christianity, to live together in that most *liberall charitable manner*, every man communicating what he had to the others wants, and to that purpose bringing the *price of their estates*, and *laying it at the Apostles feet*, and making them the *stewards* of their liberality. This was so eminent an act of Christian charity, so lively a character of primitive Saints, so immediately and remarkably consequent to the preaching of the *Gospel*

χάριν ἔχοντες.

κοινωνία.

κοινωνία τῶν ἁγίων.

to

to the *Gentiles*, that it may well deserve to be put into our Creed, next after the articles of the *holy Ghost*, and *holy Catholike Church*. And then you will presently know, what 'tis to believe this article, *viz.* To assent to that relation of Scripture, and from those examples to learn that most excellent Christian grace of charity, and liberality to all the fellow-members of our Christ, and at least to retain some considerable degree of it in the *actions* of our future lives, remembring, that 'tis the part of the faith of Christ to loosen the misers hand, enlarge his heart, melt him into that soft temper, and encline him to make others *partakers* of that plenty, which we have received from God, to practice that bounty toward all, which we see so hugely exemplified by Christ to mankinde.

S. *What else is contained in this article?*

C. I told you there was another kinde of *charity* and *communicativenesse*, the *spirituall* expressions of love, which have been, are, and ought still to be among all holy men, all Saints, all Christians, and this is of many sorts, but may briefly be contained in this, the performing all Christian offices of love one to another, praying with, and for one another, (and he that separates himself from other Christians, and hath not charity enough to pray with them, or that is so proud, or malicious, that he will not pray for all men, especially all Christians, when Christ did for his very *crucifiers*, is far enough from this *charity*) *praising* God with, and for one another, a duty continued mutually betwixt us, and the very glorified Saints in heaven, so farre as is most commodious to the condition of each, the *Saints* in rest and joy daily praying for their younger brethren, the Church on earth, and the Saints in the camp on earth, praising God for those revelations of his grace, and glory to their elder brethren in heaven. And the very believing this as a duty, that Christianity hath made us so much contracted in, will have a full influence on your *practice*, I need not insist to shew you how.

S. *What is the meaning of the article* [remission of sinnes?] *Wordes I understand, and conceive them to signifie Gods* pardon *of* [illegible]*passes committed against him, the same which you interpreted* [illegible] *in the* Lords Prayer; *but what is to be my meaning when I* [illegible] *I believe it? Is every man bound to believe that his* sins *are* [illegible]*doned?*

C. That

C. That the *sins* of any particular man are *actually pardoned* to him is not the meaning of this article, there being no revelation of Gods in Scripture, (which alone can be the object of faith) concerning the state of any particular person, any further then from the generall promises of pardon to all true penitents, he shall upon examination of himself, finding that he is of that number, be able to *pronounce* unto himself, or then another whose office it is, having a clear view of his conscience, can *pronounce* unto him; neither of which being infallible in their pronouncings, it cannot yet be matter of *faith* to him. That which is the article here, is, that by the death and sufferings of Christ there is *pardon* and *remission* to be had for sinners, (which all the legall performances could not help any man to, being only a *remembrance* or * *commemoration of sins*, *Heb.* 10.3. no means or power to *work* remission) that the having forfeited our perfect unsinning innocence in Paradise, (on condition we return to God sincerely) shall not exclude us from Gods favor & grace here, nor from heaven hereafter. This article is so near of kin to the doctrine of the second *Covenant*, set down in the first part of our conference, that I shall need only to referre you to that place, and not to enlarge any farther on it.

* ἀνάμνησις ἁμαρτιῶν.

S. *But what is the* practicall belief *of this article?*

C. 1. To set my self sincerely to the performance of that condition on which the remission of sins in the *Gospel* is promised, and purchased for us. 2. To continue in full assurance of *hope* toward God, that if we perform our part, God in Christ will never fail in his. 3. To *pray* to God in Christ daily for this mercy. 4. To continue in the most melting state of *humility*, and *meekness*, as remembring that all our good that we do, or can attain to, in this life or another, sanctification, or glorification, is utterly unimputable to us, or any thing in us, and wholly to be acknowledged the *purchase* of Christ, delivering us from the punishment of our sins, both as that is deprivation of the vision of God hereafter, and of *Grace* here; all the strength that any Christian hath to resist any sin, being a consequent of this remission of sins, of Gods being *reconciled unto us in Christ, not imputing our trespasses.*

S. *I shall now invite you on to the next article,* The resurrection of

of the body: *What is the thing profest to be beleeved in that article?*

C. The certainly future restauration, or rising again of this very same *flesh* of ours out of the grave, which by the curse of God inflicted on sin doth go down thither. The punishment on all mankind upon *Adams* fall, was [*dust thou art, and to dust thou shalt return*] mortality, or a *decree for all men once to die.* This being an heavy punishment indeed, if it had not been *allayed*, or *removed* by Christ, is now by him extremely *softned*, that though it do still constantly befall the *universality* of men, (*death passing on all in that all have sinned*) yet all the bitter noxious part of death shall be taken away as farre as concerning the *faithfull* servants of Christ, the *sting* of *death* being by him pluckt out, and so the *grave* turned into a *dormitory*, or retiring room, a place, where the bodies rest in a sound sleep, till they be awakened unto blisse.

S. But how will it be possible for dead bodies (mouldred to ashes, and then blown over the face of the earth, or devoured by wild beasts, and those again devoured by Worms, or by other men) to rise again, or return to their former estate?

C. That power that *raised Jesus from the dead, will also quicken our dead bodies*, the last trump will call all men out of the dust, and God that made all out of nothing, can surely restore our bodies again to us, how ever *transmuted*, and that he will do so, you have both the plain affirmations of the Scripture, (*Christ is the first fruits of them that sleep*, and then all the heap must one day follow, the head being risen, the body cannot remain long behinde, and at large you have it asserted, 1 *Cor.* 15.) and reason it self though not telling us how, yet making it reasonable to beleeve, that it will be so, because otherwise our bodies which are both the instruments and copartners of all *sin*, and all righteous *actions* and *sufferings*, will be left *unpunisht*, and *unrewarded*.

S. What is the practicall beleef *of this* article?

C. The keeping our *bodies* in a rising condition, neither by *uncleannesse*, nor *drunkennesse*, nor *worldly-mindednesse*, nor *sloth*, nailing our selves to the earth, or mire, or dunghill, but in *purity*, and *sobriety*, and heavenly-mindednesse, and industry, fitting our bodies for that heavenly divine condition, to which after the

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grave, we expect to be advanced. 2. The praying to God for this perfection of blisse to those, who in soule are already entred into Gods *rest*, that their *bodies* being ioyned to their *souls*, they may continually dwell together, like *brethren in unity*, that good and joyfull life.

S. *But what kinde of bodies shall those be after they be raised?*

C. *Spirituall bodies*, 1 Cor. 15. 44. 1. In respect of the qualities spiritualized into a high agility, rarity, clarity, and such as will render them most commodious habitations for the soul, made partaker of that divine vision: 2. In respect of the principle of life and motion, which in naturall bodies is some *naturall* principle, but in these is the *Spirit of God*, which shall sustain them *without eating or drinking, &c.*

S. *What is* the practicall beleef *of this?*

C. 1. Endeavouring toward these excellencies here, mortifying, and subduing the carnall principle, and making it as tame, and tractable, as may be, and altogether complying with the *spirit*. 2. Raising up our souls, *i. e.* labouring, that they be, and continue in a regenerate state, and not burying them in that worst kinde of grave, the carnall *affections*, and *lusts*, which is the most dangerous death imaginable.

S. *You are now come to the last article*, the life everlasting, *what will you afford me to that subject?*

C. Onely this, that the *life* which we lead here, is a sinke, short, feeble life, for some seventy years, if neither enemy, nor disease, nor distemper cast down this brickle building sooner, but the *life* that follows that resurrection of the body, is an *infinite, everlasting* endlesse state, in endlesse *joys* to every true penitent beleever, but in endlesse *wo* to every contumacious provoker.

S. *What is the* practicall beleef *of this?*

C. To weigh and ponder these two so distant states together, and never to forfeit that *eternall blisse*, and incurre that *eternall wo*, for any transitory *joy*, or *honour*, or *gain*, or *ease*, or *relief* from the *crosse* (the companion of the godly in this life) for those *few minutes* that are allowed us here. 2. To use and improve that moment here, so as it may be a foundation of eternity.

S. *Before you leave the article of* everlasting life, (*which I see belongs to an eternity of blisse on one side, and of woes on the other*)

I beseech you satisfie me in one difficulty, which is ready to shake my faith, and it is this, How it can agree with Gods justice, *and goodnesse, with any kinde of equity in him, that the sins and pleasures of a few years of ours, that bring us in so poor a present income of delights, and joyes, should be paid for so dear with endlesse woes; there being no proportion indeed betwixt this so* finite, *and that* infinite. *Some answers I have heard given to this doubt, as* 1. *that our sinnes are against an* infinite *Deity; and* 2. *that if we should live* infinitely, *we would sin* infinitely. *But me thinks these are but niceties, which satisfie not at all, I believe I could by ordinary reason, and the grounds which you have given me, shew you how.*

C. You shall not need, for I shall render you another account of your scruple; It is a piece of Divinity, which as it is a foundation of all good practice, so may chance to stand you in stead for all your future consultations concerning your soul.

S. *What is that?*

C. The choice and option, that God hath given all men in his word, either to return and live, or to go on and perish everlastingly; two kinds of retributions, two eternities put into our hands by God, by way of *Covenant*, to have our parts in one of them, which soever we shall choose; and the compact so made between God and us, that they which are offered one, if they will not accept of those terms on which that is offered, do for that *despising*, by the tenure of the same *Covenant*, fall into the other. *Indignation and anger and wrath to them that work evill*, that go on unreformed, in any such course; but to them who *by patient continuance in well doing seek for glory, eternall life, Rom.* 2.7. Had there been nothing but *happinesse* created, and all men decreed to that blissefull state, heaven had been our *fate*, but not our *crown*, our *destiny*, but not our *reward*, and a rationall man would perhaps have been a disputing, why man should be so eternally happy, why such a short weak practice of piety should be so hugely, and so everlastingly rewarded; And so on the other side if hell had opened her mouth wide, and enclosed all, had all men absolutely been decreed to those fatall chains, a rationall man would have been ready to tell you, that this *were to make men innocent, but lay blame enough on God*, and so there had been little of reason on either side. But God that hath made us *rationall* men,

ἡμᾶς μὲν ἀγαθοὺς, τοὺς δὲ θεοὺς ἐστι ποιεῖν κακοὺς Salust. περὶ θεῶν.

men, hath provided *rationall* rewards for us, a *rationall* tribunall and judicature, a *rationall* blisse and woe, not onely every man *repaid according to his works*, (adjudged to *hell* by a *righteous Judge*, and to *heaven* by a *righteous Judge* also) but even allowing satisfaction to all his scruples, if he come not to blisse, he shall be 'cis his own wretchlesse contempt hath kept him from it: *behold*, (saith he by *Moses*) *I set before you life and death, blessing and cursing*; eternity of joyes in the hand of an easie obedience, a * *gracious blessed yoke*, (which he that takes upon him chearfully shall finde rest to his soul, live the most admirable joyous life of felicities here, and passe from a Paradise to a Throne) and eternity of miseries to him that will fall in love with them, and to no man else. *For God made not death*, at least made it not for man (Paradise was created for him) the *everlasting fire* was prepared *for the Devill and his Angels*: but *ungodly men with their words and works called it to them*, *Wisd.* 1. 16. committed a kinde of rape on hell, invaded *Lucifers* peculiar, and if you mark, strive more vehemently for their portion in that lake of brimstone, endure more temporall hardship in their passage thither, then any Martyr in his fiery chariot of ascent toward heaven: and then (though you would, if you were an Atheist, confesse, that he that takes such pains for it, is *worthy to take his portion with it*, to have the pay which he hath merited so dearly.

* χρηστὸς ζυγὸς.

λαβὼν μισθὸν, *Wisd.* 1. 16.

S. *I acknowledge my scruple satisfied, and my self obliged, if it be but for the* honour *and* awe *I owe to my own soul, if but to save my* reputation *in the world, that I be not such an abject fugitive to retract my choice, to call back the hostages I have given to Satan, those pledges of my soul, (whatever faculty hath at any time been sent out to Satan, to bring me in some sleight joy) and for the future to set out a more rationall, more justifiable voyage.*

ἀγοράσω σαυτὸν, *Pyth.*

C. The Lord confirme and prosper you in that resolution, and bring all other imprudent men timely into the same thoughts.

S. *You have now gone over all the articles; the Lord grant we may live accordingly.*

C. Saint *Augustine* will give you a very considerable saying to this purpose: There bee, saith hee, two kinds of wicked men, wicked beleevers, and wicked unbeleevers.

The

The wicked Infidell beleeves contrary to the faith of Christ; the wicked beleever lives contrary to it, and it shall be more tolerable for the men of Sodom in the day of judgement then for such.

a *Improbus infidelis credit contra fidem, improbus fidelis vivit.*

LIB. VI.

HAving thus far inlarged your trouble, I beseech you to explain the doctrine of the Sacraments *to me, because me thought at the learning of the* Church-Catechisme *there was no part which I could so hardly conquer with my understanding as that.*

C. I conceive it very probable, because those being *institutions* of Christ, there is little in them wherin your own *reason* could assist you any farther then that could collect or conclude from Scriptures, wherin those institutions are set down, by way of *story* in the *Gospels* or by way of *doctrinall discourse*, by S. *Paul*, and other *Scripture-Writers*. But yet let me tel you, that there is not a more excellent *breviate*, or summary of that which is there scattered, to be met with, then those short answers to the questions in that Catechisme do afford you; If you please I will view it over with you. The first question you see is, [*How many Sacraments hath Christ ordained in his Church?*] A *Sacrament* in this place signifies a *holy rite*, a sacred *ceremony* used in the service of God; of which sort there being many ordained by the *Church*, & used according to obedience to that Ecclesiasticall Ordinance, some few there are which Christ himself, when here on earth, did ordain & institute, and of those particularly the question is, how many there are of this nature, of this immediate institution of Christs, because those certainly which are such, will deserve more reverence from us, and more care and diligence in the use of them, then any others which any inferiour authority hath *instituted*. And to this question the answer is very exact, that there are [*onely two, as generally necessary to salvation,*] that some other sacred rites Christ did institute for some sorts or cases of particular persons; as imposition of hands, *Heb.* 6. 1. *&c.* but of this kind, wherin all men to whom Christianity is revealed (or that expect

salvation from Christ) should think themselves concerned, which all Christians are obliged so far as not to neglect them fully, or to want them when they may be had, of this kind there be onely two; 1. *Baptisme, i. e.* a ceremony of washing with water, either by going into a Brook and being dowsed head and ears in it, or by being *sprinkled* with water on the face or principall part, as hath been used in these colder Countries instead of the former. 2. The *Supper of the Lord, i. e.* the blessing of Bread and Wine, and dividing it among those which are present, in imitation of what Christ did after his last Supper, and by way of commemoration of that death of his which immediately followed that Supper, and which (as a speciall part of his office in working our redemption) we ought frequently to mention by way of thanksgiving to him, & present it before his Father, in whose favour we have no claim but through those *sufferings*.

5. *Will you proceed to the second question* [*What meanest thou by this word* Sacrament] *which is so plain, and pertinent to the place wherein it is set, that I shall not need your help, save onely to open and clear the answer which is given to it?*

Sect. I. *Of Sacraments in generall.*

C. The answer is, that in this place the word *Sacrament* is used to signifie, *an outward visible signe, i. e.* not onely a *holy ceremony*, as before I told you, but that a *significative*, not only *rite*, a *ceremony* set to import, and denote something visibly and discernibly, and that something, *an inward spirituall grace given unto us, i. e.* some speciall favour and gift of God bestowed upon us (particularly by the death of Christ) and this sign or significative rite *ordained by Christ himself*, or his immediat *institution*, designed and consecrated by him to two grand ends. 1. As *a means whereby we receive the same, i. e.* as a means of conveyance whereby he is pleased in a peculiar manner to make over this grace or favour to us, as also by the right and due use of which we doe perform our parts, or the *condition* required of us to render us capable of receiving it, and so are actually made partakers of so much of the grace, as at that time is usefull for us (such as *pardon of sin*, Gods reconciliation or favourable acceptance of us, and strength to do what God requires;) and 2. As *a pledge to assure us thereof, i. e.* a pawn as it were delivered us from God the hand of the Minister, to give us ground of confidence, and

...ence, that those graces or favours so made over to us by ...d, of which hereafter we may hope to partake, (such are *finall* ... or pardon of sin, and a *pure*, and *happy* condition in ... world) shall infallibly be performed to us, as when some ... is made for the *future*, and a *pawn* deposited till the pro... be performed.

S. *The next question descends from the generall consideration of* ... *of a* Sacrament *to a particular view of the parts of it; ... how many such parts there be?*

C. The answer you have already learnt, and will be able to tell ... that as in the notion of a *sign*, or *picture*, as it is such, ... it is a meer relative thing, there are two parts, the *resem*... and the thing *resembled*; the second as it were the *soul* to ... without which it is a *phansie*, a *chimara*, not an *image*, ... so in these holy significative rites, there is, 1. the *sign*, ... *visible part*; and 2. that which is signified by it, the ... precious treasure that this *image* is set to represent, or ... to every intelligent mans understanding conveyed un... that *vaile* or *semblance*.

S. *Having said so much in generall of* Sacraments, *and of the ... of which all such are compounded, I see the next question de... regularly to the viewing of the former affirmations, in each ... to which they belong, and beginning first with the first* ..., viz. *Baptism; the question is, What is the* outward *part* ..., *what the* visible sign or form, *i.e. I conceive, what is the thing* ... *which is set to signifie some such* grace *of Gods?*

Sect. II. Of Baptisme.

C. *Water* is clearly affirmed to be that *sign*, that as among the ..., when any *Proselyte* was received in among them, and *en*... initiated into their Church, they were wont to use *wash*... denote their forsaking or washing off from them all their ... prophane *heathen* practices; so by Christs appointment, ... should be thus *received* into his family, should be re... with this ceremony of *water*, therein to be *dips*, *i. e.* accor... the Primitive ancient custome, to be put under water ..., or in stead of that, to be sprinkled with it, with ... of words joyned to that action by the Minister [*I bap*... *in the name of the Father, and of the Son, and of the holy* ...] which words being by Christ prescribed to his Disciples, must

must indispensably be used, and the meaning of them is double. First, on the Ministers part, that what he doth, he doth not of himself, but in the name, or power of, or by commission from the blessed *Trinity*. Secondly, and more especially in respect of the person baptized; 1. That he acknowledges these three, and by desiring *Baptisme*, makes profession of that acknowledgement which is in effect the sum of the whole Creed, which that Catechisme excellently abbreviates by saying, that the chief things learnt in those Articles, are 1. To *beleeve in God the Father, who hath made me and all the World, i. e.* all the creatures as well as men. 2. *In God the Son, who hath redeemed me and all mankind, tasted death for every man*, bought out of that sad thraldome of sin and *Satan*, as many as were dead in *Adam, i. e.* every man in the world, though neither Angels, nor any other creature beside. 3. *In God the holy Ghost, who sanctifieth me, and all the elect people of God, i.e.* worketh grace effectually in the heart of all those who are obedient to his call, or working, for those are the *elect* or *chosen*, that place of the Gospel, where it is said, that *many are called but few chosen*, many invited by God, but few which make use of that mercy of his, few that are obedient to that call. 2. That as he acknowledges these three, so he delivers himself to them as to three principles or authors of *faith* or Christian religion, and acknowledges no other as such, (as to bee *baptized in the name of Paul*, signifies to say, *I am of Paul, i. e.* to pin my faith on him in opposition to *Cephas* and all other) to receive for infallible truth whatsoever is taught by any of these, and not from else. 3. That he delivers himself up to be ruled as an *obedient servant* by the directions of this great Master, a willing Disciple of this blessed *Trinity*, and so the Greek phrase [*into the name*] of import; and these three acts of the baptized together, make up that part by way of condition required of him to make him capable of that grace, which the Minister from God thus conveys upon and ensures unto him.

S. *The next question proceeds regularly to the thing signified in Baptisme, under the name of the* inward spirituall grace, *which we conceive to denote that favour and speciall donative made over from God in that Sacrament, and that styled* spirituall *as belonging to the soul of man, or his immortall* spirit, *and* inward, *as thus*

ſignified by the outward *ſign*, *in the notion wherein we ſay there are two parts of a* picture, *an* inward *and an* outward, *the man himſelf is the* inward *part of his picture, or that which is* inviſible, *the* outward *being the* viſible *form upon the table*; *ſo that I preſume my ſelf to conceive the meaning of the queſtion*, *but for the anſwer I muſt crave your aſſiſtance.*

C. The anſwer is, that the *inward part of baptiſme* ſignified by, and conferred with that outward *ceremony*, is a *death unto ſin, and a new birth unto righteouſneſſe*. For the full underſtanding of which, I muſt ſhew you theſe three things. 1. What is meant by that *death*, and *new birth*. 2. How theſe are ſignified by *water in Baptiſme*. 3. How *Baptiſme* is a *means* of working this in us, and a *pledge* of aſſuring us of it; the explaining of theſe three will be neceſſary to a clear underſtanding of this matter. For the firſt, *a death unto ſin*, ſignifies a getting out of the *power*, and from under the *guilt* and *puniſhment* of it. *The living unto ſin* is being a *ſlave* of ſin, *i. e.* ſubject to it both for *tasks*, and *blows*, like the *Iſraelites* to the *Ægyptian* task-maſters, in their power to ſet them a drudging in their ſervice, and in their power to beat & oppreſſe them; he that liveth unto ſin, or in whom ſin reigns, is a direct gally-ſlave, to *drudge*, & over and above the miſery of that, to be *tormented* too; and he that is in that caſe, as long as he continues ſo, can neither by any ſtrength of his own get out of that dominion of ſin, as it ſignifies *working the works of that ſin*, (ſinning continually) or as it ſignifies *puniſhment* due to that ſlave, whoſe very ſervice (*i. e.* his *ſins*) binds him over to *puniſhment*; In plain terms, the *naturall man* or every man living, conſidered without the *grace* of Chriſt in his *naturall* eſtate, hath neither *ſtrength* to avoid *ſin*, nor *means* to eſcape *puniſhment*. Proportionably thereunto this, a *death unto ſin*, is the getting out of theſe gallies, a being reſcued by Chriſt from this neceſſity of continuing and going on in ſin, and conſequently a being delivered from thoſe puniſhments, which are the reward of an unreformed courſe of ſin; both theſe together are ordinarily called mortification, and though they belong onely to the ſins of *commiſſion*, they are a previous diſpoſition to that new birth unto righteouſneſſe, (as in every mutation and new production, there is a laying aſide the old form, preparatory to the receiving of a new) but as they belong to ſins

of *omission* also, (the mortifying of which is the doing what is commanded) so are they all one with that *new birth.*

S. *What then is that* new birth unto righteousnesse?

C. The contrary to the living to sinne, *i. e.* it is a giving [illegible] strength to walk righteously, and means to obtain Gods favour, the begetting me to that double *righteousnesse*, that the young tender *Christian hungers and thirsts after*, the *righteousnesse of sanctification* to satisfie his hunger, that bread of life to strengthen his soul, and the *righteousnesse of justification* to set him right in the favour of God, that vitall refreshment that the conscience scorcht with the guilt of sin so thirsts after. Some difficulty there is, and possibility of mistake in that which I have now delivered, therefore you must weigh it diligently, and observe that this *death*, and *new birth*, is neither the resolving to forsake sin and live godly, for this is supposed before *Baptisme*, to make capable of it (as appears by the next question and answer in the Catechisme) nor on the other side the actuall forsaking of sin, and living a new life, (*denying ungodlinesse and worldly lust, and living soberly, and justly, and godly, Tit.* 2.) for that is a consequent [illegible] of him that makes a right use of the grace of *Baptism* for his whole life after, and both these an act of the man wrought, the one by the *preventing*, the other by the *assisting* grace of God, but this grace of *Baptisme* is this *strength* of Christ, or supernaturall ability to forsake sin, and live godly, and proportionably a tender of Gods *pardon* and gracious acceptance, *pardon* of the forsaken sins, and *acceptance* of the imperfect (so it be sincere) *godlinesse*: And that this is the very intention of the Catechisme in these words, & not any glosse of mine, may appear by what [illegible] follows as the reason of it; *For being by nature born in sin, and children of wrath*, (*i.e.* born with strong inclinations and propensions, which would certainly engage us in a course of sin, and [illegible] consequently make us worthy of wrath, (as a child or *son of perdition* is one *worthy* to be destroyed) *we are thereby made children of grace, i. e.* have in *Baptisme* that strength given us by Christ that will enable us to get out of that servile, and dangerous state.

S. *You have prevented and satisfied my scruples in this particular. I shall now call you to the second thing you promised me,* [illegible]

shew you to shew me how this death and birth, (or that strength to mortifie and to raise up to new life, together with Gods tender of pardon, and acceptance, which you have shewed me are the importants of that death to sin, and new birth to righteousnesse) are significkly the outward part in Baptisme, *by the* dipping *or sprinkling in water &c.*

C. The *water* here is set to signifie the *purifying* spirit of *Christ*, which hath that double power in it of cleansing from *sinne*, and *from guilt*; and the ancient manner of putting the person baptized under water, and then taking him out again, was set to decipher the two severall acts of this grace, first by way of *dying*, then of *rising* again; and the ancient custome of doing this thrice signified (not only the faith in the *Trinity* into which they were baptized, but peculiarly) the *death* of Christ and his *rising* the third day, which death and resurrection together are that *fountain that is opened for sin and for uncleannesse, Zach.* 13. 1. the ordinall of strength to die to sinne, and of new birth, and of the pardon and acceptation proportioned to them.

S. *I shall now want but little of your help for the third* quære, *How Baptisme is* meahs *of working this in us, and a* pledge *of assuring us of it; Even if Christ have instituted that Sacrament, as a means of conveying both these double graces on us, (as I have already learnt) then is the first part of my* quære *answered; and if so, then sure will it be a* pledge *or* pawn *to ensure us of it, to give us confidence that if we be not wanting to our selves in our part of the covenant, either by way of preparation before, necessary to give us a capacity of this favour, or of making use of it afterward, it shall on Christs part bee infallibly bestowed on us. Having saved you this trouble, I shal take confidence to hasten you to the next stage, which is to proceed to the next question, which comes in here very seasonably;* What is requisite *persons to be baptized, to fit them for that Sacrament, and make them capable of these benefits of it?*

C. The answer refers all to two heads, *Repentance*, and *Faith*, and defines them excellently, [*Repentance whereby they forsake sin*] to shew that it is not sufficient to denominate one penitent, that he *grieve*, or *confesse*, or sleightly *resolve* against sin, much lesse that he grieve with the apprehension of punishment, or wish that he were penitent, unlesse he doe really, and sincerely, and actually *forsake* sin,

S. *But how can such* forsaking *be required before* Baptisme, *when the* strength *of forsaking is before affirmed to be given me in* Baptisme?

C. This difficulty wil be salved, if you observe that there is a double *forsaking*, one of the *heart*, in a generall cordiall renouncing; the other of the *actions* in a particular holding out in time of temptation; the one is called Gods *giving* us to *will*, the other to *do*, the first I told you was an act of Gods *preventing* and *exciting grace*, the second of his *sanctifying*, and both these when they are wrought in us by the grace of Christ, are actuall forsaking of sin, (and so more then the sleight resolution which I told you was not *repentance*) and yet one of them much lesse then the other, and so preparatory to it, the *forsaking* of the *heart* here meant in this question by repentance, and the *forsaking in the actions*, that to which the strength is made over in Baptisme.

S. *You will now proceed to the second requisite*, Faith, *which I saw there described to be that* whereby they stedfastly beleeve the promises of God made to them in that Sacrament; *have you any thing to adde to that explication there given of that* grace?

C. Onely this, that there is first mentioned the *promises* of God; secondly, the *peculiarity* of them; thirdly, the act of faith, what it is, *beleeving*; fourthly, the qualification of the act, *stedfast* beleeving. For the first, I have heretofore shewed you, that when *promises* are the *object* of *faith*, those promises are (as constantly the Scripture sets them down) *generall*, but *conditional* promises; *general*, wherin all are concerned without exception but withall conditionall, requiring, or presuming some performances on our parts, without the due observance of which, we have no title to the promises; as for example, in this of *Baptisme* (which brings me to the second thing here proposed) the promises that are made to us in this Sacrament, promises of *grace* and of *pardon*, require first a prediſposition in the subject a *resolution* of amendment, before he thus obliges himself to give the grace of *sanctification*, or *justification*; and 2ly the due and diligent use of this *grace*, when it is *given*; without the first this grace of Baptisme is not *given*; without the second it is forfaited again. As for the act of faith here called *beleeving*, it is that which is most proper for it, when the object is *promises*, as it is here (though

(though when the object is *commands* of Christ, the *act* must be *obeying*;) and by *believing*, we mean the relying on, and depending confidently on *Christ* for the performance of his part, *i.e.* of the promise, in case, and on condition of our not failing in ours; and the word *stedfast* added to it, argues the radication of this act of faith in an habituall acknowledgement, that Christ will never falsifie his word, or fail in giving what he promiseth. This was required in the *miraculous* cures to make the patient capable of the benefit of Christs power, to beleeve that he was thus able, and here 'tis required to make capable of those more soverain benefits, the spirit and grace of Christ, and is indeed a qualification of our prayers, to which, when they are rightly qualified, the Spirit and the pardon, which are the things promised in this Sacrament, shall be assuredly granted.

S. *All this which hath been said concerning the qualifications required in the person to be baptized, being graces which cannot be expected of children which have no understanding, have raised in me that scruple which in the next question is clearly proposed,* Why then are infants baptized, when by reason of their tender age, they cannot perform them? *i.e. cannot* repent, *and* believe. *To which if obscure the answer accommodated is not that, which I have heard some men averre at least as possible, that the* habits *of these graces may be in infants, but by plain acknowledgement, that they doe not in that time themselves perform them, it answers that they doe* perform them by their Sureties, &c. *What is the meaning of that?*

C. You will remember that I told you, that the repentance there was an act of the heart, *i.e.* a *firm resolution* of amendment, and what is that but a kinde of vow that they will do it, (and so believe also) when being fitted by age and abilities of understanding and instruction, they shall be thus enabled, and strengthened by Christ. Now this vow, or oath the child is supposed to make at the Font, though not with its own mouth, yet by *Proxeys*, by Sureties, not so much promising that he shall do so, as speaking in his stead, by way of substitution, representing the infants state, and taking upon them an obligation for the infant, (an act of great charity in them, to get an early interest for the child in those so precious mercies which cannot be had without sighing a Covenanture back again, undertaking the condition of the *Co-*

virtues) which consequently the infant is engaged in, and when he comes to understand, must resolve himself, by vow and solemn oath to be bound to it, or else solemnly must disclaim all part in the benefits of it. In plain terms, every child that was ever baptized, (and so you to whom I now speak) have the option given you, whether you will acknowledge that to be your sense which your Sureties undertook for you at the Font, (which if you do, you do you take that obligation in your own name & are perjured ever after, whensoever you fail in performing any part of it, whensoever you embrace any *worldly lust*, any *vanity of this wicked world*, &c.) or whether you will disclaim it, (as they that have been married, being children, have a choice after, whether it shall stand a ratified marriage or no) which if you do, and will not be bound to the duty, you must know you renounce withall all right or claim in the *promises* of Christ, disclaim that strength that Christ was ready to have given you, and so continue an impotent wretch, not able to resist any the weakest temptation, ready to be carried headlong into all villany, to the very defaming and wasting the reasonable soul within thee, *to fall from one wickednesse to another, and not come unto any degree of righteousnesse*, of Christian vertue, or morall civility, and withall ready to drop into hell, in minutely danger to be hurried thither to receive the wages of thy unrighteousnesse. If the conjunction of these two may be allowed to make up a formidable state, if you can either want *vertue* and *strength*, or *pardon* and *acceptance* from heaven, you will surely be so well advised, as to acknowledge those sureties your friends which engaged you in such a gainfull Indenture, and being now come to a sense of it, count your self under vow, and labour not to be sacrilegious assoon as you are come into the Church, to perjure your self, and rob God of a vessel bought with his blood for his Temple, to *serve him* there *in holinesse and righteousnesse before him all the dayes of thy life*.

Sect. III. *Of the Lords Supper.*

S. *I have enlarged your trouble too farre on this first Sacrament, I shall demonstrate my willingnesse to lessen it by hastening you to the second, in these words* [Why was the Sacrament of the Lords Supper instituted?] *what course will you think fit to take that you may come to the best advantage?*

C. If you will take my judgement, this must be the [illegible]

(which will cost you some attendance) first, to survay the story of Christs institution of this *Sacrament* in the *Gospels*; 2ly to observe what is said of it by way of *story* of the *Apostles practice*, *Acts* 2.46. 20.7. 3ly what S. *Paul* addes to that in his describing or directing the use of it, 1 *Cor.* 11.20. and by the way in a short passage 10.13. Then 4ly to superadde the same Apostles descant on those plain songs in one notable place, 1 *Cor.* 10.16. &c. and then 5ly, to see what will certainly arise from these three together; 6ly to apply them by way of illustration and confirmation to what is said of this matter in the Catechisme.

3. Be you pleased then to observe your own gesses, and begin with your first stage.

C. I will. And it will not cost you much patience, for although in three of the Gospels, the story of Christs institution be repeated, yet is there no considerable variation in that variety. Some things onely are observable as *circumstances* in the setting down the story, something as *essentiall* and *fundamentall* to the institution.

3. Be pleased to dispatch first those that are circumstantiall *and less principall.*

C. The first of them is, that *Jesus* gave that Sacrament to all the Disciples, even to *Judas* himself, as will appear by all three Gospels: *Mat.* 26. 20. *he sate down with the twelve*: and *v.* 25. *Judas* speaks to him, and *v.* 26. *Jesus gave it to the Disciples*, the same time that had all the while been spoken of, there being no mention of his going out, as yet: And *v.* 27. he bids, *drink ye all of this*, not *Judas* excluded. So *Mark* 14.20. the betrayer *dipt his hand in the dish*; and *v.* 22. *as they did eate, Jesus blest and gave them*; and *v.* 23. *they all drank of it.* But most punctually *Luke* 22. *after he had given the bread and wine*, *v.* 19. and 20. it follows *v.* 21. *the hand of him that betrayeth me, is with me on the Table.* And that which S. *John* saith to this matter is nothing contrary to this, it being onely a relation of his going out when Christ had told *John*, which 'twas should betray him, *c.* 13.30.

4. From this circumstance what inference doe you make?

C. That those that are Christian Professors may be lawfully admitted to the Sacrament, though their hearts be full of villany. Yet must take warily. I onely say (from the example of Christ

Christ who knew his heart when he admitted him) that it is lawfull to admit such to the Sacrament. 'Tis true, the Christian that so comes, *eats* ruine to himself, and ought to reform any such fault sincerely to renounce it before he thus come nigh to God in his *Sacrament*, and if he do not, 'tis so farre from doing him good that it proves his mischief. Again, 'tis true that the *Governours* of the *Church*, when they see any man go on wilfully, scandalously, and impenitently in any sin, ought to inflict the *censures* of the Church upon him, withdraw the Sacrament, and use other the like means to bring him to a sense and shame of himself, by way of *discipline*, when they see it likely to do good; and in these two respects it is, that such an one may be justly excluded from the *Sacrament* by way of *charity* to his soul. But then after all this, if he be not under the censure of the *Church* (which takes off the necessity arising from the second case) and if he will still venture so unworthily to that Table, (which lays the guilt arising from the first case peculiarly upon himself) it will not be any new act of sin, (different from either of these) no pollution to the Minister or Communicants, to communicate with him in that Sacrament. So that the onely errour that I would from hence admonish to avoid, is this, that the *communicating* with wicked, or carnall men, is a sin in the Communicants, a being polluted by that company. 'Tis possible indeed evill company may draw into sin, imitating of sin, & so pollute. But if it do not so, the very keeping company with them, even in these sacred meetings, is farre from being a sin, 'tis onely an acknowledgement that they are of that number whom Christ redeemed, (and so saith S. *Peter* are *they that are damned*, 2 *Pet.* 2. 1.) a joyning with them in profession of Christianity, (which sure I may do with those who are onely professors) a confederating in a vow of living Christian lives (and that I may sincerely and lawfully do with them who are not sincere;) and all these are *charitable*, and *Christian* acts, and withall tokens of *humility*, that we are not of that *Pharisaicall* humour so to condemne and triumph over the *Publican:* and in this practice I conceive we have the Apostles example among the *Corinthians*, of whom though there were *fornicators, incestuous*, 1 Cor. 5. 1. they *that went to law among infidels*, c. 6. 1. *carnall persons*, c. 3. 3. some that behaved themselves very unchristianly at the

Lord's

Lords Table, c. 11. 21. and 1. 30. yet of all these the censure of *excommunication* is sent out onely against the *incestuous*; from whence all that I conclude is, that the communicating with such is not unlawfull in a *Christian* Church. Onely he that comes thither, is himself concerned to see that he do it *worthily*, (which cannot be without leaving all his wilful sins behind him) & the *Governor* is concerned to exclude him by way of *censure*, when he thinks that an usefull discipline, but is not by that obliged never to admit him, 1. Because the order Christ sets in the 18. of *Mat.* is not to deal so rigorously with him, til after *three* degrees of *admonition* (which cannot be done just as a man comes to the Table.) 2. Because we must not *judge* others but judicially upon legall processe, and evidence, (which cannot then probably be had neither.) 3. Because whosoever sees any man come to that Table, whom he knows guilty of such sins, may very reasonably, and by the judgement of charity think he hath repented of those sins, and comes then with new *vows* of renovation; (though the truth is, if this last case be wanting, yet will not that make it unlawfull to admit him, Christ knowing full well that when *Judas* received the *Sacrament*, he was in the full resolution of betraying his Master:) especially when (as in our Church) every man is by the exhortation before the Sacrament, advised of the danger of comming unworthily, and so, if he be such, exhorted not *to come to this holy Table*. Christ communed with *Publicans* and *sinners*, and this was charity, and humility in him, and a means by conversing with them to reform them, and so may our communicating with them be also.

S. *What other lesse materiall observation have you from hence?*

C. This, that it was used by Christ in imitation of the Jews *custome, and solemnity after Supper, of distributing bread, and drinking wine about the Table, an argument of charity and brotherlinesse among them, and so by instituting it after Supper, Luke 22. 20. Christ was pleased to signifie to us that it should be a contesseration of charity among all Christians: yet doth not this circumstance oblige us to do it at the same time after a meal, any more then the fashion of lying along binds us to the same posture. The ancient Christians generally eat it fasting, and kneeled when they received it.

* *Post cœnium.*

S. *Is there any third observation of this kinde?*

C. There is this, That Christ instituted this after a [illegible] supper, to wit, the *Passeover*, which being a sacrificiall feast (to which notion there were many among the *Jews* and *Gentiles*, being common to both those, to annex to their sacrifices to God an eating with mirth and festivity upon some parts of the sacrifice) and peculiarly commemorative of Gods mercy of deliverance to the *Israelites* out of *Egypt*, and so very fit to signifie the crucifixion of Christ, that Lamb slain by the *Jews*, and fed on by us with bitter herbs, a mixture of sowrenesse in this world, (whereupon Christ is call'd our *Passeover*, or Paschall Lamb slain for us) this Sacrament which was after this Passeover, is to be conceived a confederation of all Christians, one with another to live piously and charitably, both by commemorating the death of Christ, (who was so good to us, and must expect some return from us, and indeed died for us on purpose that *he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works*) and by making his blood (as it was the fashion in the Eastern Nations) a ceremony of this *Covenant* mutually betwixt Christ and us.

S. *Is there yet any fourth observation under this head?*

C. Yes, that Christs pleasure was that all that were present should partake of both *elements* in the *Sacrament*, the *wine* as well as *bread*, as may appear by the plain words, *Drink ye all of this*, *Mat.*26.27. and *Mar.*14.23. *they all drank of it.* And if it should be objected that the [*All*] there were Disciples, and that no others have that full priviledge to drink of the *cup*, the answer is clear, 1. That by this argument the *bread* would also be taken away from all, but Disciples too, and so the laity would have no right to any part of this Sacrament. 2. That the practice and writings of the ancient Church, which is the best way to explicate any such difficulty in Scripture, is a clear testimony and proof, that the *cup* belongs to all the people, in the name of Disciples at that time.

S. *But why may it not be said that lay-men may baptize, and do those other things, for which Christ gave power to his Disciples, as well as this bread, and wine divided among the Disciples, belong to them?*

C. The

C. The answer is given already, that the *Apostolicall* practice, and the *universall* consent of the ancient Primitive Church have defined the one, and defined against the other, and that ought to satisfie any sober mans scruples, it being no way probable that Christs institution would be presently frustrated, and corrupted by his own *Apostles*, nor their practice so falsified by the universall agreement of all that lived next after them, especially there being no universall Councell wherein 'twere possible for them all uniformly to agree on such an opposition.

S. *Is there yet any more behinde?*

C. Yes, the manner of Christs instituting this Supper, by way of *blessing*, or *praising* God, or giving thanks over it, from whence it is called the *Eucharist*.

S. *What doth this import to us?*

C. The offering up somewhat unto God in imitation of the first fruits under the Law. To which purpose you may please to observe the manner of the *Sacrament* in the first *Apostolicall*, and ancient Church. The Christians, all that were present, brought some of the good fruits of the earth along with them, and offered them at Gods Altar or Table, & the Presbyter receiving them as an *Abele* offering, blessed God for all his mercies, the fruits of the season, but above all for the death of Christ signified by, and commemorated in the breaking of the bread, and pouring out the wine, and all the people saying, Amen, the Officer or attendant on the Presbyter, call'd the *Deacon*, delivered portions of these, to wit, bread and wine to all that were present; Then was there a common Table spread for all rich and poor promiscuously, who eat together one common feast, and what was left, was reserved by the Presbyter for those, that should be in want, strangers, orphans, widows, &c. and so this was a *feast of charity* in S. *Judes* Epistle, v. 12. Proportionably to this it is, that every one that comes to the Sacrament, should bring something with him, *not* [illegible] *empty before the Lord*, [illegible] *serve him of that which cost him no*[illegible], but always bring so[illegible] the Treasury of the Church, [illegible] use of the Presbyter, in case they were not otherwise sufficiently provided for, (and then they are call'd *oblations*, and the [illegible] where they are put the *Sacrarium*) but in case they were, [illegible] the use and sustenance of all that are in want. And that

 this

this ought not to be neglected by any man of ſubſtance, eſpecially by any congregation, was the main thing I meant to deduce from this circumſtance.

S. *I ſhall ſuppoſe now you have paſt thorow all the firſt ſort of obſervations, thoſe that are more circumſtantiall. What now is that which is the more ſubſtantiall difficulty to be explained in the Goſpels?*

C. It is to reſolve what is the meaning of Chriſts words of inſtitution. *This is my body, &c.*

S. *And what is that?*

C. Not that the *bread* was *his body*, and the *wine his blood*, in ſtrict ſpeaking, for he was then in his body when he ſo ſpake, and when the Diſciples diſtributed it among themſelves, he was not bodily in every of their mouths. And now his body is in heaven, and there to be contained till the day of reſtitution of all things, and is not corporally brought down in every Sacrament, either to be joyned locally with the elements, or for the elements to be changed into it; many contradictions and Barbariſmes would be conſequent to ſuch an interpretation. Every loaf of conſecrated bread would be the body of Chriſt, and ſo the ſame thing be two cubits long, and not two cubits long; and many the like contradictory propoſitions would be all true, which 'tis generally reſolved to be impoſſible even for God, becauſe it would make him a lier, and be an argument not of power, but imperfection. So again every communicant muſt carnally eat mans fleſh, and bloud, which is ſo ſavage a thing, that S. *Auguſt.* ſaith, that whenſoever words of Scripture ſeem to ſound that way, they muſt otherwiſe be interpreted.

S. *What ſenſe then muſt be put upon them?*

C. The higheſt, that will not be ſubject to theſe intolerable inconveniences, may poſſibly be the ſenſe of them; and that which moſt belongs to other places of Scripture ſpeaking of the ſame matter, muſt in any reaſon be reſolved to be the ſenſe of this. Of this ſort of places you may firſt take the paſſages in the Goſpels themſelves, *Luke* 22.20. where Chriſt ſaith of the *cup* (not the wine, but the cup, which refers to the action, the pouring out and drinking) that it is a *new Teſtament*, or new Covenant in his *bloud which was ſhed for us*. Which it ſeems is all one in ſenſe with

that other, *Mar.* 14. 24. *This is my blood of the New Testament which is shed for many*; and in *Mat. this is my blood that of the New Testament* or *Covenant*, &c. which being put together as parallels to interpret one the other, will conclude that Christs blood was truly shed for our benefit, particularly to seal a new covenant betwixt God and us, and that this Sacrament was the exhibiting that *covenant* to us: as when God saith to *Abraham*, Gen. 17. 10. *This is the covenant that I will make with you, every male among you shall be circumcised*; this *Circumcision* is in effect called the *covenant*, (as here the *cup* is the *covenant*) *i. e.* not only the *sign* of the covenant, but a *seal* of it, and an exhibition of it; a real receiving me into covenant, and making me partaker of the benefits of it. And this you shall more fully see, if you proceed to the places in Saint *Paul*, especially that 1 *Cor.* 10. 16. But first we must descend to the next part of our method proposed, that is, to observe what is said of it by way of story of the Apostles practice, *Act.* 2. 46. & 20 7.

S. *What is that?*

C. In the second of the *Acts*, this is all that is said of it, that *continuing daily with one accord* (in unanimous prayer) *in the temple, and breaking bread in some* [a] *house*, or *room*, (as the upper room, *Act.* 1. 13. assigned and separated from all other to that particular use, to bee the place of Christian assembly, it being by the Jews permitted them *to pray in the* [b] *temple*, but not to *breake bread*, or administer the Sacrament) *they did eat their meat with gladnesse, and singleness*, or [c] liberality *of heart*. *Praising God, and having* (or exercising) *charity toward all the people.*

[a] κατ' οἶκον.

[b] ἐν τῷ ἱερῷ.

[c] ἀφελότητι, being all one with ἁπλότης, of which we spake, on *Mat.* 6. 22. [d] ἔχοντες χάριν πρὸς ὅλον τὸν λαὸν, where χάρις signifies favour, more then once, 2 *Cor.* 8. and in a place fully parallel to this, *Acts* 4. 33. χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. great grace was upon them all, (which by the antecedents, v. 32. [having all things common] and consequents, v. 34, 35. [no man wanted, &c.] appears to belong to that grace, and therefore the *Syriack* renders it וטובא רחמא הוה עלהון i. e. *bonus ac benignitas bonefecit eis valde*, though *Fabritius* rather following the Greek render it *gratia magna*. And χάρις to bee exercised, as [to him that hath shall be given] and let us have grace, *Heb.* 12. 28. And therefore the *Syriack* renders it יהבין בלחוד באנא *dabunt in elemosynâ, vel in misericordiâ cum universo populo*, not as *Gr. Fabricius* renders it [*quam maximas gratias*] for יהב *dedit* clearly and usually *misericordiâ gratia elemosynam*, that which ordinarily renders σπλάγχνα bowels of mercy.

What doe you observe from this place?

1. The frequency of the Apostles receiving the Sacra-

ment, (at that time immediatly after Christs ascension, and the descent of the Spirit) for ought a man can guesse by the text, every day at their meeting together. Which although it be acknowledged (as will appear by what you shall see anon) not to be strictly obligatory to us for the like frequency, yet will much reproach and upbraid our infrequency and negligence in this duty now adays, especially our forsaking such assemblies, going out of the Church oft times when that Feast is prepared, and ready for us, if we did not contemptuously depart from it.

S. *What more doe you learn from hence?*

C. Two speciall accessories used by them, and (as wee have reason to resolve) required of us to make up this solemnity.

S. *What be they?*

C. 1. Godly or Christian joy and cheerfulnesse in *blessing* and *praising* God for all his benefits, but especially that gracious gift of his Son Christ. This is set down in two phrases. 1. *Eating their food with gladnesse of heart*, v. 46. and the words signifie both a cordiall joy and cheerfulnesse, then an excessive degree and expression of it. 2. *Praising God*, v. 47. or singing praises to him with lofty and even poeticall expressions.

ἐν ἀγαλλιάσει καρδίας.

αἰνοῦντες θεὸν.

S. *What is the second thing?*

C. The *Communicants liberality* and *charity* to those brethren that are in want; this is expressed also by two phrases in the Greek, neither of them fitly rendred in our English. 1. With *liberality* or frankneſse of *heart*, a cheerfull, bounteous, cordiall giving. 2. *Having charity to all the people*, by the word which I render [*charity*] intimating that offertory here and in other places, especially 2 *Cor.* 8. which was then, & ever since used constantly in the Church of Christ at the receiving of that *Sacrament*, and by the phrase [*all the people*] signifying, 1. The liberality of those offerings, such as would suffice to that end. 2. The impartiality of distribution, as in a common table all partaking of what was thus offered, the poor as well as the rich, as you shall see anon more at large.

ἐν ἀφελότητι καρδίας.

ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.

S. *Will you proceed now to that other place, Acts 20. 7?*

C. I will, and that will adde but little to what this last place hath yeelded. The words are these, *And on the first day of the week, when the Disciples came together to break bread, Paul preached*

were many lights in the upper chamber where they were gathered together.

S. *What doe you gather from hence?*

C. Onely this, 1. That the celebration of this Sacrament is called in the Scripture phrase, *breaking of bread*, as before it was, *Act.* 2. 2. That the *Lords day* or *first day of the weeke* was the time so early set apart to this and such holy duties, and that that is the reason that Saint *Paul*, 1 *Cor.* 16. 2. gives the exhortation, that on the *first day of the weeke every man should lay aside his proportioned liberality* for the use of the poor. 3. That the *upper room* again was the place of those Christian assemblies. 4. That it is uncertain whether *Acts* 2. they received daily or no, it being possible that the word [*daily*] there may belong only to their going to the *temple*; or however, that here that frequency doth not appear to be continued, but only every *Lords day* once a week, and that still will be a reproach to our slackness. It is now time to advance from these more casuall mentions of this matter to those other more solemn texts, and in the next place according to our method, observe what S. *Paul* addes to the Gospel-institution in his describing or directing the use of it, 1 *Cor.* 11. 20. *&c.*

S. *Please you to doe so.*

C. I shall, and to that end briefly give you a paraphrase of the whole place, *v.* 20. *When you after this inordinate manner* (mentioned, *v.* 18. 19.) *meet together, this is not to doe as becomes Christians when they eat the Lords Supper*, (or as the *Syriack* reads, *when they eat and drink on the Lords day*) *v.* 21. *But as if you were at your own meals, every man of you eat that which he brought with him, so that one eats and drinkes more then is fit for him*, (*viz.* the rich that brought more with him) *and another* (poor man that could bring but a little) *is well-nigh famished. V.* 22. *If this is you will doe, you should keep at home, and eat by your selves; and by come to the congregation, and do this is the despising and scorning the Church of God*, (where all that is brought is to furnish a common table) *and withall a shaming those poor men that* (could bring but little, and) *are out of countenance to have done so, when you* (rich misers that are by them) *have such plenty. What doe you expect to be born with, and not reprehended for this? you are mistaken,*

ken, this is a fault in you, (to which purpose I will tell you the manner of Christs institution of the Sacrament, to which those Christian Feasts were annext) *v.* 23. *The Lord delivered down this course to me, which I deliver to you*, viz. *That the Lord Jesus in the night that he was to be delivered up to the Jews, took bread, and giving thanks over it, brake it, and said, Take, and eat, This* (not this bread, for if that should be the antecedent, the Greek word is of a gender, that in strictnesse will not bear it both here and in the Gospels, but either indefinitely *This*, or with respect to the immediate antecedent, *this taking and eating*) *is my body which shall be delivered* (or as the *Syriack* is, *broken*) *for you, doe this* (or as the *Syriack*, *doe thus*) *in commemoration of me.* (Where I conceive the literall notation of the words will bear this observation, that as the word [*This*] in the latter words signifies not the *bread*, but the *whole action* or *administration*, [*do this*] i.e. do you all that I have done, and so commemorate me; so the same word [*This*] in the former speech [*this is my body*] may signifie the whole action too, *viz.* the breaking, and distributing, taking, and eating this bread, is the *body of Christ*, in what sense you shall see anon) *v.* 25. *So likewise he took the cup*, having supt before, (and so did it for some peculiar intent, not to satisfie thirst) *and gave it them to drink, saying, This cup is a new covenant made with you, and sealed in my blood, and as oft as you thus drink together, doe it on design to commemorate me.* V. 26. *For as oft as you shall eat this bread, and drink this cup*, (saith Saint *Paul* by way of conclusion from the premises, for the *Syriack* setting it suffers it not to be part of Christs speech) *you do one to another annunciate or proclaim the death of our Lord, till he come again to judge us.* V. 27. *And therefore whosoever doth eat of this bread, or drinke of this cup unworthily* (either not performing the condition required in the covenant, of which that is the seal, or breaking the institution of it in any principall part, particularly in that of the charity and liberality here mentioned in those *Corinthians*) *is so far from being benefited by that Sacrament*, or *that death of Christ*, *that he is rather to be looke on as a man that by this unworthy action had wounded the Lord, contributed farther to the crucifying of him.* V. 28. *And therefore let a man examine, and shrift himself, and see that he come worthily to that Sacrament, both by laying of*

τοῦτο.

of his former haineous sins, and behaving himself in that action Christianly, quite otherwise then those *Corinthians* it seems had done. V. 29. *For he that eateth and drinketh unworthily* (being unworthy by his impenitent sins to approach to so sacred an action, or behaving himself so unchristianly there) *by thus eating and drinking engageth himself to damnation, not considering the death of Christ which this was to commemorate, and the end thereof, that he should die unto sin, and give himself up to new life.* V. 30. *The not performing of which is oft punisht even in this life, by sickness, diseases, and even excision or death it self.* V. 31. *Which are punishments of God to bring them to a sense and reformation that nothing else will work on.* V. 32. *And sure, such kind of punishments are in God acts of chastisement, and so of mercy, to mend, that he may not condemn*, to give us our punishment here, that it may not be behind an arear to be paid *hereafter.* V. 33. *Therefore for the fault which you were first told of, that of eating before others, even before they come, engrossing to your selves, and despising others, I beseech you let that be mended in these publike assemblies.* V. 34. *And for private meals, or eating by your selves, let it be at home, for to take them in the Church is a damning sin; and for other directions, I will give you them when I come among you.*

S. *What doe you chiefly observe to me from this place for my further instruction?*

C. The punctuall confirmation of almost every particular before collected from the Gospels, which although it bee no new thing because it was there delivered, yet in effect teaches us somewhat, *viz.* this, that those other doctrines that according to severall mens phansies are delivered concerning this Sacrament, having no ground in either of these texts, have not authority from Christ, nor yet from Saint *Paul*, (unlesse the other place which is behind will afford them) which what they are, I shall no further tell you, then thus *negatively*, it being my purpose only to teach you the *positive* truth to direct your life, not the contrary errors that may satisfie your curiosity, or provoke you. There is also here a great weight laid on a worthy receiving of that Sacrament, and to that end speciall care must bee taken that we examine our selves, come not to that spirituall presence or vision as it were of God, to the renewing of his covenant with

us, with any impurity about us, and as a pawn and pledge of our leaving all other sins, we must signifie and expresse our *charity and liberality*, and not be guilty of any of those earthly sins, of *pride* and *covetousnesse*, but condescend to a common partaking of some part of Gods mercies with our brethren.

S. *You told me there was another passage by the way*, ca. 12. 13. *looking this way, what is it?*

C. This onely, *that we have been all made to drink into one Spirit*; which by some of the Greek Ancients hath been thought to refer to the *cup* in this Sacrament, (though the truth is, it may signifie no more then *being watered*, or irrigation, a consequent distinct from the *planting* in *baptisme* that went before, in that sense as it is said that *Paul plants, and Apollos waters*, 1 *Cor.* 3. 6. where the same word is used;) And then the plain meaning of it seems by the context to be no more then this, that as by baptism we are all entred, &c. incorporate into that one body of which Christ is head, so by the other *Sacrament*, whatever our particular condition in the Church be, we are received into a *participation* of that one *Spirit*, which furnishes every order and sort of men with gifts convenient for their ministration, and so this *Sacrament* is an obligation to *charity* and *humility* to one another, neither *opposing*, nor *contemning* one another, as follows in that Chapter.

S. *Will you now proceed to the fourth part of your proposed method, and see what is to be found to this purpose in that special place* 1 *Cor.* 10. 16?

C. I shall, and for a right understanding of it, and collecting that which the context was meant to afford us, you must mark that the practice of the *Israelites* first in their *sacrifices*, and then the *heathens* in theirs, are there brought to convince the truth of what is there said of this Christian Sacrament, and therefore it will be usefull to observe first what it is that is there said of the *Israelites*, then of the *Gentiles*, & then to apply, or bring it home to this businesse.

S. *What then is it that is said of the* Israelites?

C. It is this observation concerning their *sacrificial feasts*, 1. 18. that they that eat any part of them (as when the Priest wanted up a sacrifice, parts of the beasts were eaten together by the pri-

ple) are conceived to have done their part in the service performed by the Priest, or Sacrificer, and to have right to his part of the benefit of the *sacrifice*; his eating is *called eating before the Lord*, and is by God counted as an acceptable service; and whatever flowes from God in this case by way of *benefit*, or advantage, comes to him as really, as to the Priest, it being the Priests part to *sacrifice*, the peoples to *eat*; and so in those two things there is a mutuall reciprocall action betwixt God and them, they *serve God*, and *God blesses* them, and that is called communicating or being partakers of the Altar.

S. *What is it that is said of the heathens?*

C. 1. That they sacrifice to their false *gods*, when onely the true one ought to have that worship from them, *v.* 20. & 22. and as by the 22d it appears, that this is a breach of the second Commandement, for to that referre those two speeches [*doe we provoke God to jealousie*, in reference to his being a *jealous God*,] and [*are we stronger then he*] in reference to his title אל *God*, which signifies *strong*. 2. That they have this mutuall conjunction with those *false gods*, are supposed to receive influxes from them, and to disclaim expecting any thing from the *true* one, *v.* 20. & 21. where also the phrase [*the cup of the Lord*] is to be taken notice of, and parallel to that, [*the table of the Lord*] to note the *action* again, and not the *elements*, as before I shewed you, the [*This*] signified.

S. *What then is the result of both these instances together?*

C. That they that eat of the sacrificall feast, either of the true, or false gods, they have a *mutuall conjunction* with them, a kinde of *confederation*, perform services to, and receive influences, benefits, and advantages from them, doe so really from the true God, and are supposed to doe so from the false, (which is the reason why *Daniel* refused to eat of the portion of the Kings meat, *Dan.* 1. because a part of it being cast upon the altar to the heathen gods, the rest was consecrated to them, and so was meat offered to an idol, which a Jew was not to tast of.)

S. *How then will you bring this home to our businesse in hand, to the Sacrament?*

C. You shall see, *v.* 16. for there the *Sacrament* is set down, and the nature, and use of it. Thus, *The cup of blessing which we*

 blesse,

bleſſe, or (as the *Syriack*, *the cup of praiſe*, i. e. *the chalice of* which is in the name of the people offered up by the Presbyter God with *lauds and thanksgivings*, *i. e.* that whole Enchar action, (& that expreſt to be the action of the People as well the Presbyter, by their *drinking of it*) *is the communication of blond of Christ*, a *ſervice* of theirs to Chriſt, a *ſacrifice* of thanks ving commemorative of that great mercy, & bounty of Chri pouring out his bloud for them, and a making them (or a me by Chriſt ordained to make them) *partakers of the blond of Ch* not of the guilt of *ſhedding it*, but (if they come worthily ther) of the *benefits* that are purchaſed by it, *viz. the* ma *away of ſin in his bloud*; So in like manner the * *breaking* *eating of the bread*, is a *communication of the body of Chriſt*, a crifice commemorative of Chriſts offering up his body for and a making us partakers, or communicating to us the ben fits of that bread of life, ſtrengthening us, giving us grace; and both theſe parts of each part of this Sacrament put togethe (parallel to what was ſaid of the *Iſraelites* and *Gentiles*) *all confederation* betwixt us, & the crucified Saviour, on our part an *acknowledging* him for our God, and worſhipping of him on his part the making over to us all the benefits of his *body* and *bloud*, *i. e. death*, *grace* and *pardon*, to *ſanctifie*, and to us.

* So the phraſe, τὸ ἄρτον ὃν κλῶμεν, will be all one with λαβὼν καὶ φαγεῖν τὸν ἄρτον, [*to take and eat the bread*] proportionably to the notion I have of ποτήριον and of τοῦτο in the Goſpel, *This is my body*, i. e. *the taking and eating this bread*; not this bread it ſelf; and ſo it will be anſwerable to ποτήριον τῆς εὐλογίας, the *cup*, not the *wine*, to note the *wine* in the cup ready for drinking.

S. *You told me even now that you would ſhew me how the phra* [this is my body] *in the Goſpel*, (*interpreted by this* taking and eating is my body) *was to be underſtood, perhaps it may now be time for you to pay me that debt?*

C. It is a fit ſeaſon to doe ſo; for this very phraſe of Saint *Pauls* [*the bread which we break is the communion of the body of Chriſt*] is the key to open that difficulty, and indeed perfectly all one, of the very ſame importance with that. This *breaking*, *taking*, *eating of the bread*, this whole *action* is the reall *communication of the body of Chriſt to me*, the very giving Chriſts body to me, that as verily as I eat the bread in my mouth, ſo verily God in heaven beſtows on me, *communicates* to me *the body* of the crucified *Saviour*. And ſo all that I told you of the full ſense of that phraſe [*communication of Chriſts body*] is again to be repeated here to make up the ſenſe of thoſe words [*this is my body*]

which being ſo lately told you, I need not now to repeat to you.

S. *I ſhall ſpare you that paines, and reſt ſatisfied with what you have already afforded me, and now onely remember you that having gone thorow three parts of your intended method, the fourth is now next to ſucceed, to ſee what will certainly ariſe from theſe three ſeverall; pleaſe you to proceed to that?*

C. I have in effect done it already; yet on condition you will ſeek that part, which I told you was more circumſtantiall, and extrinſecall, from that place where I laid down all on that head together, in the places of the Goſpels, I will now give you a *compendium*, or brief of the main ſubſtantiall part of this Sacrament. And that conſiſts only of two branches, one on our parts performed to God, the other on Gods part performed to us. That on our part, is commemorating the goodneſſe of God in all, but eſpecially that his great bounty of giving his ſon to die for us; and this *commemoration* hath two branches, one of praiſe and thankſgiving to him for this mercy; the other of *annunciation* or ſhewing forth, not onely firſt to men, but ſecondly and eſpecially to God, this ſacrifice of Chriſts in offering up his body upon the Croſſe for us; that which reſpecteth or looks toward men, is a profeſſing of our faith in the death of Chriſt, that which looks toward God, is our *pleading* before him that *ſacrifice* of his own Son, and through that humbly, and with affiance requiring the benefits there of grace and pardon to be beſtowed upon us. And then Gods part is the accepting of this our bounden duty, beſtowing that *body and blood of Chriſt* upon us, not by ſending it down *bodily* for our bodies to feed on, but *really* for our ſouls, to be *ſtrengthned* and *refreſhed* by it, as when the *Sun* is *communicated* to us, the whole *bulk* and body of the Sun is not removed out of its ſphear, but the *rayes* and beams of it, and with them the *light* and *warmth* and influences are really and verily beſtowed, or darted out upon us. And all this is the full importance of [*this is my body*] or [this is the *communication of his body*.] And ſo I have paſt thorow the fourth undertaking alſo.

S. *There is then onely a fift behind, to apply all this by way of illuſtration and confirmation to what is ſaid of this matter in the Catechiſme.*

C. This will be easily done, you would be able to doe it of your self, yet I shall go before you in this also.

S. The first question then is, [Why the Sacrament of the Lords Supper was ordained?] *and the answer,* For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby; *What is the meaning of that answer?*

C. Dissolve the words, and you shall see most clearly. *Christ died*; This death of his was a *sacrifice* for us, an oblation once for all, offered to his Father for us weak sinfull men. By this *sacrifice* we that are true Christians receive unspeakable *benefits*, as *strength* to *repaire* our weaknesse, and enable us to do what God in his Son will accept; and *reconciliation*, or pardon for us miserable sinners. And the end of Christs instituting this Sacrament, was to purpose that we might at set times frequently and constantly returning, (for that is the meaning of *continuall*, parallel to the use of ἀδιαλείπτως [*Without ceasing*] applied to the *sacrifice* among the Jews, and the duty of prayer among Christians) remember and commemorate before God and man this *sacrifice of the death of Christ*.

S. The next question [What is the outward part or sign of the Lords Supper] *and the answer* [bread and wine which the Lord hath commanded to be received] *are so plain, that I shall not crave your aid. I conceive 'tis this, that* bread *and* wine *is in this, as what was in the other* Sacrament, *the* element *or outward part, set to signifie somewhat else, this appointed by Christ to be* eaten *and* drunk, *the water to be dipt in, or sprinkled with. And so likewise for the next question and first part of the answer, that the* body and blood of Christ *is the inward part, or thing signified by the other, the body broken on the Crosse signified by the* bread broken *and eaten, and the* blood *poured out on the Crosse, signified by the* wine *poured out into the cup and drank by us. But then what is the full importance of that which follows in the latter part of that answer,* That the body and blood of Christ are verily and indeed taken and received of the faithfull in the Lords Supper?

C. 'Tis this, that in that *Sacrament* God really bestows, and every faithfull prepared Christian as really and truly *receives* the *body and blood of Christ*. As truly as the Presbyter gives me the Sacrament all *bread and wine*, so truly doth God in heaven bestow

upon us on earth the *body and blood of Christ, i.e.* the crucified Saviour, not by *locall motion*, but by *reall communication*, not to our *mouth*, but to our *soules*, and consequently exhibits, makes over, reaches out unto us all the benefits thereof, all the advantages that flow to us from the death of Christ: The truth of which you had even now confirm'd by the words of the Gospel explicated by the plainer expression of S. *Paul*, that *the cup was the communication of the blood of Christ, &c.*

S. *The next question is plain also* [What are the benefits whereof we are partakers thereby?] *be you pleased to explicate the answer to it.*

C. Dissolve it again, and you will do it to your self. Thus: the first benefit is the *strengthning of our souls by the body of Christ, as our bodies are strengthned by bread.* Bread signifies all nourishment for the body, and is called, you know, *The staffe of life*, without which the body is not able to sustain it self, grows feeble, staggers, & falls into the very grave of death and rottennesse, if this staffe be not constantly continued to it. Thus is *grace* to the soul, we can do nothing that is in order to spirituall life, but fall into sin, cu-stome of sin, the putrefaction of the soul, and so to eternall death without it; and having forfeited that stock, that God had given us in Paradise, we have none of this kinde left, but what Christ had by his death purchased for us; and by that great dear bargain of his, there is come in to the Church a new stock, and staple of *grace*, and *strength*, for every one that shall in the name of Christ ask it importunately, receive it watchfully, and make use of it diligently; enough, I say, though not to keep us infallibly without *sinning* any more, though not to possesse us irresistibly, that we cannot fall, yet to *enable* us to do that which God in Christ will now graciously accept at our hands, *i.e.* to serve him sincerely in holinesse, and renewed righteousnesse, and to enable us again, if we be not wanting to our selves, to continue and persevere thus to our lives end.

S. *You have shewed me the first benefit, but I conceive there is another, what is that?*

C. It *is the refreshing of our soules by the blood of Christ, as our bodies are refresht with wine.* Wine may be taken in a double property, one to refresh the thirsty, another to comfort the sick, as

a little was allowed to *Timothy* for his * frequent sicklinesse. He that pants for thirst, hath his inward flame quenched, and so is *refresht by wine*; and he that hath any indisposition of body, hath that eased, and so is *refresht by wine*. And just thus is the pardon of sin to a thirsty wounded soul; the conscience of [illegible] a flame or fire within, and a deep wound to the soul, and no rest, no quiet under it; and Gods free *pardon* and remission, his *speaking peace* to the unquiet, his saying [*thy sins are forgiven*] to the burthened and sin-sick soul, is the greatest only refreshment to that soul: Let God say this word onely, and thy servant shall be healed. And this pardon was wrought by the *bloud*, *i.e.* again by the *death* of Christ, by the sacrifices, and satisfaction of that innocent Saviour, by which suffering we are released, *by whose stripes healed.*

* ἐπυκναὶ ἀσθέειναι, the word used for *diseases* as well as *weaknesse*.

S. *But how is this strength, and this pardon purchased by Christs death?*

C. The strength thus, *Christ being in form of God, and equall with God, took upon him the form of a man;* all of him, but our sins, in this he suffered a shamefull death, whereupon saith the Apostle, *God did highly exalt him*, rewarded this great humility and patience of his, with this dignity and preferment, *that all power should be given to him both in heaven and earth*, that he might dispense to his Disciples all the riches of heaven, *i.e.* that sufficient strength, and grace, which will, being made use of, raise us up from death, spirituall and corporall, enable us to live like Saints here, and raise us to *life* again hereafter. This power was indeed stated on him at his *resurrection*, but purchased by his *death*.

S. *How was the pardon of sin purchased?*

C. You have oft heard by the *satisfaction* wrought by him in his sufferings, taking upon him to be our *Surety*, and to suffer in our stead, that as many as are renewed by his grace, may be released by his sufferings, and from both these results the consummation of our hope, everlasting blisse in another world; Gods mercy (when he is thus reconciled unto us in the bloud of his Son) rewarding every poor mean Christian action of ours with eternall glory.

S. *There remains now no more behinde, but onely the concluding question, which supposing these* benefits *thus made over in the* Sacrament,

ment, *but imagining it impossible, that unworthy, unprepared, profane receivers should be ever the better for it, asks* [What is required of them which come to the Lords Supper?] *What have you made to that answer, that is there given to that question?*

[redacted]o more but this; That every man is infinitely concerned [redacted] possest with every part of that preparati- [redacted] oscitancy, and fatall stupidity of the world, in never so much as considering, whether they have any of them or no, is a most prodigious thing, that the time of preparing our selves for the Sacrament (which ought to be frequent, but how frequent is not defined in the Scripture, but left to the judgement of the Church) is a very fit time for that self-examination, that till that be done, and all and each of those graces found sincere in our hearts, we ought not to come to that holy Sacrament (which yet will not excuse any for not comming, because he is not prepared, but rather aggravate the sin upon him, that rather then thus fit himself, he will part with so great a *treasure*;) and lastly, that the particulars of which we must thus examine, and which we must thus require of our selves are five: 1. *True repentance*, (containing *sense, sorrow, humiliation, contrition, confession* of all former sins.) 2. *A stedfast purpose to lead a new life*; a resolution to reform all, and that resolution such as will stand fast in the hour of triall, or temptation. 3. *A lively faith in Gods mercy through Christ*, a faith, and that a vitall one. 4. *A thankfull remembrance*, and commemoration *of his death.* 5. *Charity with all men.* Every one of which being in their severall due places particularly explained unto you, I shall suppose you sufficiently instructed, and onely desire to oblige you that all this be not laid up to fill your brain, but sunk down into an honest heart, that knowing these things, you may be capable of the bliss that belongs to the doers of them.

Additions to be inserted in the *Practicall Catechisme.*

Addit. 1. p. 2. l. 21. *after* [Gospel.] *adde.* And when those are done, I may perhaps give you a practicall view of some particulars, which you already learnt, but perhaps not in order to practise. Such are the Creed it self, and the Doctrine of the Sacraments.

Addit. 2. p. 11. l. ult. *after* [sins;] *adde*, and therefore is rendred by the Syriack* [*The Lord added daily those that became safe in the Church*;] *i. e.* recovered themselves from that danger in which they were involved in that wicked generation, and betook themselves to the Church as to a Sanctuary.

* ומרן מוסף
הוה כליומ
לאילין
דחאין הוו
בעד תא
Et Dominus augebat quotidie eos qui salvi fiebant in Ecclesiâ.

Addit. 3. p. 15. l. 8. *after* [feet;] *adde*: and may very probably be the thing designed in that whole 24th Chapter of S. *Matthew*, and every part of it, and particularly in those verses, 29, 30, 31. (which are most thought to belong to another matter) for the *darkning of the Sun and Moon, and falling of the Starres from heaven*, are not literally to be understood, (or if they were, would perhaps as little belong to the day of the last judgement) but in the same sense that the Prophets use them, *Isa.* 13. 10. & 34. 4. *Ezek.* 32. 7. *Joel* 2. 31. to signifie a great *slaughter*, or *effusion of blood*, sending forth such abundance of *hot exhalations*, which first fill the aire with black clouds, taking away the *light of heaven*, the sight of *the starres*, &c. and at last turn into meteors in the shape of *falling starres*; as *Isa.* 34. 4. and *Rev.* 6. 13. on which ground it is, that those phrases of *the Sun being turned into darknesse, and the Moon not giving her light, and the falling of the starres from heaven*, are used in Propheticall (which seldome are clear) speeches for great slaughters and destructions, and nothing else, which being supposed to be the interpretation of the 29th verse, that of the *sign of the Son of man*, and his *comming*, v. 30. and *the sound of the trump gathering of the elect*, v. 31. will without much difficulty belong to it also, and signifie the remarkable[illegible] of

of this punishment on the Jews, as an act of revenge from the *crucified* Christ, and the saving or delivering of a *remnant* (according to all the Prophecies) *i.e.* of some *few Jews* out of this generall slaughter.

S. *You have satisfied both my reason and my curiosity in this particular, and I shall not importune you further; I pray then, beside these rebellious crucifying Jews, What other enemies did*

Addit. 4. p. 18. l. 9. *after* [perfect] *adde.* This suffering and satisfying for our sins fitted him for the office of Intercessour.

Addit. 5. p. 22. l. 21. *after* [another.] *adde.* 'Tis true indeed Christ *merited* as well as *satisfied* for us, but that by which he *merited* was not his *never sinning*, or *perfect obedience*, for that was due to the Law under which he was born, but his *voluntary giving up* himself to *death*, even to the *death of the Crosse*, and all that was preparative to it, performed by him *freely*, without any *obligation* or duty lying upon him as a man to do so, according to that of *Heb.* 10. 7. out of the *Psalmist*, *Then said I, Lo I come, to do thy will, O God, I am content to do it*; and *Phil.* 2. 6. *Christ Jesus being in the form of God, &c. made himself of no reputation, and took on him the form of a servant, and was made in likenesse of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Crosse*; which is there set as the foundation of his *merit*, [*Wherefore God hath highly exalted him, &c.*] By this means (it is true that) he *merited* for *us*, as well as for *himself*; For us he *merited grace* and *glory*; For *himself* that he might have the *power of dispensing* them, to *whom*, and in what *manner* and *measure* he pleased: this was the meaning of those words, [*all power is given to me, &c.*] and [*God hath given him a name which is above every name*;] and [*when he ascended up on high he gave gifts unto men.*] But all this you see is quite another matter from his *active righteousnesse* being so *imputed* to us, as that the *drunkard* shall be accounted *sober*, the *adulterer chast* on this one score, because *Christ* was *sober* and *chast* in our *stead*. No, that which he *merited* for us, being the *gift* of *grace*, (which was on purpose to deliver us from the reigning power of sin, and to *dispose us in turning every man from his iniquities*) a *power* of *serving God acceptably in righteousnesse and godly fear*, he is so farre from meriting for us any *excuse*, or immunity from the indispensa-

ble force of this *obligation*, that he *gave himself for us*, did and ſuffered all this, to this very end, *Tit.* 2. 14. *that he might redeem us from all iniquity*, reſcue us out of the ſlavery of every evill habit, and *purifie unto himſelf a peculiar people zealous of good works*: and if this uſe be not made of the *grace* which he *purchaſed* for us, if we do not *work out our own ſalvation with fear and trembling*, (which is the uſe which S. *Paul* makes of the Doctrine of Chriſts *merit*, *Phil.* 2. 12.) we ſhall have little priviledge by that part of his *merit*, and ſhall fall ſhort of the glory purchaſed alſo. By all which 'tis

Addit. 6. p. 29. l. 17. *after* [motive] *adde*, and that now adays a moſt prevailing one, the notion of *honour* being moſtly taken from *women*, and *children*, and the worſt of men, and ſo making all *vice* neceſſary to a good *reputation*, and all *vertue*, eſpecially the moſt precious *Chriſtian* vertues, *meekneſſe*, &c. the only *reproachfull* thing) by that one carnall motive, I ſay,

Addit. 7. p. 33. l. 14. *after* [the promiſes] *adde*, particularly of thoſe promiſes which concern the pardon of ſin, and *ſalvation*, (the looking at, and *receiving*, or *embracing* of Chriſt, as the only *remedy* againſt ſin, the only *propitiation* for it)

Addit. 8. p. 35. l. 14. *after* [efficiency] *adde*. 'Tis true the habit of *faith* may in ſome ſenſe be called the *cauſe* of the *acts* of faith, and ſo of each act of *receiving*, or *embracing* of Chriſt, in which ſenſe 'tis called the *eye* and the *hand* of faith, but then it is clear, that *receiving of Chriſt* is a thing very diſtinct from *juſtification*, the one clearly the *act* of *man*, the other of *God*, and therefore to conclude that *Faith* is an *efficient*, though but *inſtrumentall* of juſtification, becauſe it is an *inſtrument* of *receiving* Chriſt, is no ſolid argument; and ſo in like manner from its *activity* in other things, to inferre its *efficiency* in *juſtification*;

Addit. 9. p. 92. l. 15. *after* [ſoul] *adde*. Moſt contrary to which are the practices of thoſe which profeſſing Religion, commit thoſe things which even *nature* it ſelf, and ſober *Heathen reaſon* abhors, (ſuch are *circumventing* of other men, *rebellion*, *ſedition*, &c.) and ſo bring up an *evill report* upon Chriſtian Religion, deſtitute of the opinions of men.

Addit. 10. p. 98. *dele* 2, 3, 4, 5. *lines, and read thus*; made by the *ſupreme Power* (who by the ordinance of God *bears the ſword*, &c.

*Rom.*13.4.) may afterwards be justly executed by such *subordinate Magistrates* as are *sent by him for the punishment of evill doers, and the praise of them that do well*, 1 *Pet.*2.14.

*Addit.*11. p.111. l.30. *after* [women] *adde.* As in the Law the *fastning* the eyes on an Idol, considering the beauty of it, is, saith *Maimonides*, forbidden, *Lev.*19.4. and not onely the *worship* of it.

*Addit.*12. p.111. l. *ult. after* [him] *adde.* And the use or employing them thus, is an abuse. An example of this we have in the *two wicked Elders*, *Sus. v.* 32. who being denied the farther enjoying of their lusts, command to *uncover her face*, that they may be *filled with her beauty*. And there is mention of the like in another Apocryphall Author, 1 *Esd.*4. 19. *gape* and even *with open mouth fix their eyes fast on her*; and *Ecclus.*41.21. *gazing upon* (the Greek signifies * *contemplating*) *another mans wife*, and a *curious earnest beholding his maid*, for so the word there rendred [being **over-busie with her*] seems rather to signifie, and is used by the *Fathers* to expresse the very thing we now speak of; and so 'tis 1 *Tim.*5.13.

* κατανόησις.

* περιεργία.

*Addit.*13. p. 113. l.32, 33. *dele* [Now that which was there said] *and insert*, To which that Christ referred, and not to any interpretation of the *Pharisees*, appears *Mat.* 19. & *Mar.* 10. where the *Pharisees* cite *Moses* for a testimony to authorize their opinion, and *Christ* denies not that, but tels them, that for the *hardnesse of their heart* it was given them, and reduces them to the *first institution of marriage*; by which also it appears that that place in *Moses*

Addit. 14. p.120. l.18. *after* [self] *adde.* And consequently that to that sin of *perjury* is apportioned not onely a terrible portion in Gods future, slow, but sure retributions, but even the remarkable strokes of Gods hands even in this world, strange, open riots, and invasions, and ruines on mens estates oft times, but more often, secret strokes of his hand, and blasts of his mouth, *cursing*, and *poysoning*, and *wasting* the estates of those, that are guilty of that sin. This is the importance of that peculiar character set upon that sin in the close of that Commandment, [*the Lord will not hold him guiltlesse*] all Gods plagues attend, and will infallibly overtake him. You will see it *Zach.*5.4. in the embleme of the

flying roll, that entreth into the house of the thiefe, and into the house of him that sweareth falsly by Gods Name, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof. This *remaining* and *consuming* the whole *house* with the *timber* and *stones*, is no single curse, but that which extends to the blasting and extirpation of whole families; and the *flying roll* is an intimation of the *indiscerniblenesse*, *swiftnesse*, *fiercenesse*, and *unavoidableneſſe* of this judgement. And perhaps it would be worth your while to observe this sin abroad in the world, how it is haunted by Divine vengeance, and particularly,

Of Sacriledge. one speciall part of it *Sacriledge*, (which is punctually the same in *Zachary*, *stealing*, and *perjury* together, and that heightned by being an invasion of God himselfe) a sin clearly against the first Table, (as may appear by S. *Pauls* joyning it with *Idolatry*, as *stealing* with *stealing*, *adultery* with *adultery*, *Rom.* 2.22.) and reductively, if not principally, against this of *perjury*, of which it is a branch, 1. By not *paying* or *performing* of *vows*, which was commanded in that place of the Law, where *perjury* was forbidden, and is broken not onely by *Ananias* his detaining what he himselfe had *vowed* to God, but by purloyning, or invading, or alienating, whatever is by others consecrated to God. 2. Because the *Jewish* custome being to *adjure* men, as 'tis ours to *impose an oath*, and that *adjuration* forcing men to speak, and so to swear to any thing so proposed, (as appears by Christ and the high Priest, *Mat.* 26.63,64.) and so the answering falsly upon such an *adjuration*, being as direct perjury, as if one had voluntarily taken an oath, and violated it: and moreover the *consecration* of *lands*, *revennes*, goods *movable* and *immovable* to God, for the use of those, that wait on his service, being ordinarily done *cum anathemate*, *with a curse* (such as that in *Zacharies roll*, or the *Psalmists Prophetick imprecations of Judas*) on the *sacrilegious* invader, and that curse a mixture of an *imprecation* and an *adjuration*, the consequence is clear, that this sin is very properly reduced to the *Commandement*; and though in respect of many other aggravations of it, it be a breach also of many other Commandements, and particularly a *contemning of God*, a thinking him so *remiss* as not to revenge *such violations*, that immediately touch his own property, yet in the main part of it, it is a *taking Gods Name*

vain,

going and I should be too troublesome to you to shew you the dreadfull judgements that in this world have attended it, in many hundred illustrious examples, such as would be sufficient to mortifie the most *ravenous* appetite, (which alone sets the covetous vulture upon it) by assuring him that every *coal* thus fetcht from the *altar*, will not fail to *burn* the whole *nest*, every *prey* thus ventured on, to *curse* and consume the whole heap, or treasure, to which him that meant so to have *enriched* and raised himself by it. I shall leave you to make up this observation to your self. S. *But Addit.* 15. p. 131. *dele line* 32, 33, &c. *ad finem pag.* & *insert hoc.* As I rather think it doth, then here is an occasion to tell you somewhat of that great question, concerning the lawfulnesse of going to Law.

S. *I shall most willingly make use of the occasion, and desire your judgement in that point.*

C. Going to Law, I conceive, is not simply unlawfull, because Christ finding Courts of Judicature for matter of Mine and Thine in the World, did not take that power into his own hands, (*Who made me a Judge?*) or out of those hands where he found it; In the whole Sermon of strict Precepts upon the Mount, he gives no command in, lays no restraint on this matter any farther then what is contained in these words, *He that would implead thee, and take away thy coat, let him have thy cloak also*; The utmost of which can amount no farther against going to Law then this, 1. That it is such a thing that it may be abused to the most unjust oppressions, taking away the coat from ones back, and when so used, 'tis sure unlawfull. 2. That I must not goe to Law with any by way of * retaliation, I mean, for no other cause, but because he by that means hath disquieted or injured me; for the precept of [*let him have thy coat also*] (if it be so interpreted that I will do so rather, then go to Law with him) cannot justly be extended toward this sense, any farther then the context will enforce the extending it, and that is onely thus farre, That rather then retribute to him evill for evill, or retaliate v. 38. I must suffer him take it, and not go to Law with him, *i.e.* I must thus be quiet rather then bear him any malice, or do any thing that doth inflame me, or raise in me a desire of revenge against him, which of these will make that unlawfull to me which indeed

Of going to Law. κεφάλαια.

* *Per modum talionis.*

was

was not ſo. 3. That I muſt not go to Law onely out of a providence that the bearing of one injury patiently may poſſibly or probably bring a greater upon me, but think fit to truſt God with the preſerving me for the future, who will be more likely to bleſſe & reward my *patience* and *meekneſſe* with tranquillity and proſperity in this life (according to that promiſe of the Pſalmiſt, [*The meek ſhall poſſeſſe the earth*] where the earth ſignifies the *land of Canaan*, a moſt proſperous rich land, which very words are repeated by Christ in this Sermon, *c.*5.5. and if there the earth is the *land of the living* only, there will be no great loſſe in ſuch an exchange, then any contrary vice of contentiouſneſſe or impatience. Or 4. that I muſt not goe to Law to recover a coat, when I have a cloak left, *i.e.* for a ſmall unconſiderable poſſeſſion, which is not at all neceſſary to me, which I may well be without, and the recovering of which will not be proportionably gainfull to the charge or trouble of going to Law for it. Theſe ſeverals contain the utmoſt that I can imagine that place of Chriſt can be juſtly extended to: All which notwithſtanding, theſe other caſes ſtill remain which come not under that intention in its largeſt extent, 1. That he that cannot by any arbitration get his own, nor yet conveniently live without it, may make uſe of the ſetled Judicature of the Land where God hath placed him, ſuppoſing that he fall not into any of the faults before ſpecified, and poſſibly incident to the waging or managing of the juſteſt action. 2. That he, that being tenderly affected in conſcience ſo as to deſire aſſurance that he enjoys nothing but what is juſt for him to enjoy, may lawfully in matter of any doubt or controverſie concerning propriety, uſe the Law to make that deciſion for him, ſuppoſing again that this be ſincerely his intention, and that he reſolve quietly to ſtand to what the Law ſhall in adjudge. 3. That he that by this means may defend a Widow or Orphan, may very Chriſtianly uſe this means. 4. That he that may thus preſerve himſelf in a ſufficiency to provide for his Family, and without it probably cannot, without either craving other mens almes, or expecting relief from God by extraordinary means, may uſe this means to do ſo. 5. That he that may by this means be enabled to relieve the poor, which otherwiſe he could not do ſo liberally, and doth it ſincerely in order to that end, and

Terra viventiū.

when

when he obtains, evidences that ſincerity by his performances, is ſtill free from any reſtraint ariſing from that precept of Chriſt; whereas on the other ſide he that contends for trifles, goes to law onely that he may loſe nothing of his right, or not only to get legall reparations for his loſſes, (whereby that which is juſtly taken from the other that injured him, is juſtly reſtored to him which was injured, the one being as well able to bear or ſupport this act of juſtice, as the other that of injuſtice) but alſo to give ſatisfaction to his revengefull appetite, (a very carnall importunate devilliſh affection) to give the enemy ſome ſmart or pain, which brings in no reall gain or eaſe or advantage to himſelf, five onely that of ſatisfying his vindicative humour, can no way be juſtified or excuſed in ſuch a ſuit. So alſo the ſuing of thoſe which are not able to pay me, (and by my ſuit are but made more unable) when all that I can hope for, is not reparation of my ſelf, but puniſhing of him by Priſon, or the like reſtraint on him that brings in no advantage again to me, this is unlawfull and un-Chriſtian ſtill.

S. *But is there not an objection againſt going to Law in any caſe, producible from* 1 Cor. 6 ?

C. I will ſuffice to anſwer, that the Apoſtles ſcope there, is only to reprehend going to Law before Heathen Tribunals, which when any men are guilty of it, muſt ſignifie either that there is no Chriſtian among them fit to be Judge betwixt contenders, or elſe that they would rather chooſe an Heathens arbitration then that Chriſtians; either of which being very culpable, that that ariſeth from one of them, muſt needs be ſo, but nothing elſe upon thoſe grounds. This is agreeable to what Chriſt had before ſaid, *Mat.* 18. that *if the brother treſpaſſe againſt thee*, (do thee any ſuch injury) and will not make thee amends, thou ſhalt tell it to the *Church*, who are there ſurely ſome Tribunall of Chriſtians, who have power to make thee amends if he will ſtand to their judgement, and if he will not, Chriſt then goes farther, *Let him be to thee as a Heathen or Publican, i.e.* I conceive in that place, not only that he is fit for excommunication mentioned in the next verſe, but alſo that thou haſt liberty (let him be ſo to thee againſt whom he hath treſpaſt) to implead him in any *Gentile* Tribunall (becauſe he will not ſtand to the *Chriſtians* award) as thou

worldst and mayest a *Heathen* or *Publican* which trades among them, and who is in the interpretation of the Jewish Law though a Jew, yet a kinde of Heathen, or by conversing with them equipollent to one.

8. *But may it not from that Chapter to the* Corinthians, *be suppoſed that* v. 7. *'tis ſaid,* * *There is utterly a fault among you, because you goe to Law one with another?*

* ἤδη ὅλως ἥττημα, &c.

C. I anſwer, that the utmoſt that that infers is only this, That thoſe particular ſuits at Law that were then among the *Corinthians*, were all unlawfull, (which you will have reaſon to believe, when you finde the ſame Apoſtle telling them, *v.* 9. that they did *injure, and defraud one another*, and 'tis more then probable that their going to Law was uſed as a means to do ſo) but 'tis not concluſible from thence, that all other mens ſuits are ſo, becauſe poſſibly not of the ſame nature as theirs were; but then 2. there may be ſomewhat in the Apoſtles uſing a * ſpeciall word in that place, not any of thoſe more uſuall * words which are without doubt denotations of ſin, but another, which ſignifies a groſſe, and ſo may perhaps onely conclude the thing which he ſpeaks, to be no more then comparatively evill, *i.e.* not ſo good as patient bearing of injuries and loſſes ought to be eſteemed, which ſeems to be enforced by the words immediately following in the end of that ſeventh verſe, why *doe you not rather ſuffer injury, and defraudation?* which will inferre that *patience* of injuries is a greater vertue, and more heroicall excellence, a higher pitch of Chriſtian Philoſophy, and contempt of the world, that going to Law implies, far more then that particular kinde of going to Law was approved to be, but not that going to Law is from that place made in all caſes utterly unlawfull. Juſt as loſing my own life when I am aſſaulted by another, rather then I will take away his, is as even now I ſhewed you, a high piece of imitation of Chriſt, who laid down his life for his enemies; which notwithſtanding the killing of the invader in that caſe, when I cannot otherwiſe ſave or reſcue my own life, is acknowledged to be no ſin, becauſe not forbidden by nature or Chriſt, whoſe prohibition (not counſell, not example to the contrary) it is, that makes any thing a ſin, for *where there is no Law there is no tranſgreſſion.* This I conceive may give hints for the underſtanding the whole matter.

κείματα.

* ἥττημα.
* ἁμάρτημα πταῖσμα, &c.

S. I

S. *I ſhall labour to make uſe of them, and becauſe this diſcourſe hath a little led you out of the way, recall you into the rode again and remember you where you left, by demanding what is to be learnt from the third particular which Chriſt thought fit to ſuperadde to the matter of retaliating.*

C. It is this, that

Addit. 16. p. 136. l. ult. after [of.] *adde.* And becauſe the practice of this is ſuch a ſtranger to the world, I ſhall (at once to prove and exemplifie this duty) ſet you a copy of it in a very ancient form tranſcribed from S. *Baſil* one of the holieſt Champions of the Church of Chriſt, which from him you may not fear to uſe, or imitate.

A Prayer of S. Baſils *tranſlated out of a Manuſcript Greek in the Univerſity Library of* Oxford.

O Long-ſuffering & eternall King, that for the condemnation that came by the tree, wert lifted up on the tree, and taken from this earth by that ſhamefull death, and haſt ſhewed forth thy ſelfe, to all that chooſe to follow thy ſteps, a pattern and copy of long-ſufferance, and patience, that offeredſt up thy interceſſion to thy coeternall Father, for thoſe very fighters againſt God which crucified thee: Doe thou, O Lord, thou the ſame lover of mankinde, afford thy mercy and pardon to all that are enemies to us, which either by treachery or reproach, or contumely, or envy, or by any other means through the treachery or calumny of the Devill, that lover of hatred, have expreſt their malice or madneſſe againſt us; purge their counſells from that miſchievous to a ſweet Chriſtian temper

Ἀνεξίκακε βασιλεῦ καὶ ἀΐδιε, ὁ διὰ τὴν ἐκ ξύλου κατάκριτον διὰ ξύλου ὑψωθεὶς καὶ τῆς ἐνταῦθα ἀπαλλαγεὶς σοῦ τῆς ἐχθρᾶς ἐπιβουλῆς μακροθυμίας σαυτὸν ὑπόδειγμα παρεχόμενος εἰς ὑπομονὴν τῶν σοὶ μὴ θελόντων τὸ συμφέρον ὑπεξῆλθε πρεσβεύσας τῷ συναϊδίῳ σου πατρὶ ὑπὲρ τῶν σταυρωσάντων σε· ἀγαθὲ, φιλάνθρωπε κύριε, καὶ ὁ τὸν διὰ φθόνου ἐχθρὸν, καὶ ἀνθρωποκτόνον, καὶ ψεύστην, καὶ λοιδορούμενον, καὶ ὑπηρέτην, καὶ βασκάνου, καὶ κακῶν πάντων ἕξιν ἐκ διαβολῆς καὶ ἐπηρείας τῶν ἀνανεάζεσθαι ἀμείνω μενόντων καὶ ὑποστρεφομένων, συγχώρησον τὰ εἰς ἐμὲ πταίσματα πλημμελήσαντι. μετάβαλε τὰς γνώμας αὐτῶν ἐκ κακοηθείας εἰς ἐπιείκειαν· ἀπόδιωξον τὰς μηχανὰς αὐτῶν ἀδίκου καὶ ἀνοσίου πάθους· σύνδεσον ἡμῖν αὐτοὺς ἐν ἑνώσει πνεύματος ἁγίου καὶ εἰρήνης

ἐφ' ἡμᾶς σῆς ζωῆς, ἵνα ὑμᾶς λάβῃ, κοινωνοὺς ἀποφήνῃ. τοὺς δὲ ἀγαπῶντας ἡμᾶς, ἢ δι' ἐκ τῆς σωματικῆς χρείας διὰ τὸ σὸν ὄνομα ἀγαπᾶν ὑμᾶς, ταῖς πλουσίαις σῆς δωρεᾶς ἀντάμειψαι, καὶ τὰ λίαν τῶν κρειττόνων καὶ θεοφιλῶν ἐπιτεύξεσι ἀξίωσον. καὶ τοὺς τῆς ἀδυναμίας ἡμῶν ἐν ἀγαθῇ διαθέσει μνησθέντας, ἢ καὶ ὑπερευχομένους, φιλάνθρωπον τὴν χάριν σῆς ἀπολαύειν. τοὺς ἐντειλαμένους τῇ ἡμετέρᾳ ταλαιπώρῳ ἀναξιότητι ὑπὲρ αὐτῶν εὔχεσθαι, τὰ ἀτειλημμένα χαρίσαι, καὶ τὰ πρὸς σωτηρίαν αἰτήματα πάρασχε, καὶ πλέσια τὰ δόξα σε, καὶ τὰς ἐκπρεμεῖς αὐτῶν ἐξαπόστειλον. πάντας, εὐσπλαγχνε, τοὺς σοὶ πεποιθότας ἐλέησον, πάντας εἰς τὴν σὴν ἀγάπην ἕλκυσον, δούλοις πᾶσι, καὶ αἰτήσεσι, σοῖς ἡμῖν τοῖς ἁμαρτωλοῖς, καὶ ἀχρείοις δούλοις εὐ, καὶ τὴν πρὸς πάντας κοινωνίαν ἀπάρασκε. σὺ γὰρ εἶ τὸ ἐλεεῖν καὶ σώζειν ἡμᾶς ὁ Θεὸς ἡμῶν, ὅτι σῦ ἐστὶ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

of gentleneſſe; Infuſe into their hearts ſincere unfeigned love, bind them faſt to us in the inviolable bands of ſpirituall friendſhip, and by what means thou knoweſt moſt fit, make them partakers of thy pure life. As for thoſe that love us, or for thy holy Names ſake do adminiſter to our bodily neceſſities, repay them with the riches and abundance of thy gifts, & vouchſafe them the lot & portion of faithfull and wiſe ſtewards; and for thoſe that out of good affection have remembred our infirmities, or have prayed for us, reward them with thy plenteous grace. To thoſe that have commanded us miſerable unworthy creatures to pray for them, grant thoſe things that be profitable for them, & yeeld them thoſe requeſts of theirs, which tend to their ſalvation, & ſend them from thy holy place thy rich mercies and bowels of compaſſion. And ô thou Father of compaſſions pity all thoſe that truſt in thee, draw all to the divine love of thee, be thou preſident in all things, & aſſiſtant to all, together with us thy ſinfull and unprofitable ſervants, and make us all heirs of thy kingdome, for to thee it belongs to ſhew mercy, and to ſave us, O our God, for thine is the power for ever. Amen.

Addit. 17. p. 138. l. 22. r. *thus*: You judge aright, yet doe I conceive that three other Commandements of the ſecond Table Chriſt hath alſo improved in this Sermon. The eighth, that againſt ſtealing, he hath improved into *doing unto others all things which We deſire ſhould be done by them to us*, c. 7. 12. The ninth, that, of

not *bearing false witnesse*, he hath improved into *not judging*, c. 7. 1. The last of *not coveting*, into *taking no thought*, c. 6. 25. &c. And for those three you may have patience till you come to those places, and then you shall have them explained to you. As for the sixth, (which is the onely one of the second Table, which will then be left out)

Addit. 18. p. 138. *dele two last lines, and after* [higher] *adde*: in respect of the *degree*. And for any thing else in that matter, it will be worth your marking, that Christ medled not with it. Though he were as God, the *King of all Kings*, and might have changed, or disposed of their dominions as he pleased, yet he was not pleased to make any *alteration*, but to continue and settle all in that course, wherein it had formerly been placed by God, himself living in *subjection* to the known Laws, *paying tribute to Cæsar*, and not so much as accepting the judiciall cognizance of an offence when he was put upon it, so that what he added to *Moses* in this matter, was onely greater *reverence* and *awe* to the Father, or Magistrate, or Civill Power, not any retrenching of his former rights. In which he was so extremely carefull, and tender above ordinary, that whereas *Moses* among the *Egyptians*, when he was but a private man, did take upon him to exercise an act of judicature on the *Egyptian*, which *Wronged the Israelite*, *Gen.* 2. 12 Christ would never do any such thing, but left *the woman taken in adultery*, and all other offenders to the ordinary legall *course*, and would not upon any importunity usurp or take upon him any thing in that matter. By which if you please, you may discern how far from the *practice* and *Gospel* of *Christ* are those Doctrines of ambitious men, which have made *Christian Religion* a ground, or excuse of *moving* and *disquieting* of *States*, and shaking, if not dissolving, of Kingdomes.

S. *What Doctrines are those?*

C. I had rather you should be ignorant of them, yet those which are so famous, that you will hardly escape the knowing of them, I shall mention to you, that you may be carefull to avoyd them. 1. That of some adorers of the *Papacy*, *viz.* that the pretended *Vicar* of *Christ*, as Successour of *S. Peter*, hath *two Swords* given him by *Christ*, the *Spirituall*, and the *Temporall*, and that by that means he hath power to dispose of all the Kingdoms

of the World, and in case of *heresie*, to *excommunicate Princes*, and absolve all Subjects from their bands of Allegiance to them: A thing so ridiculous to be affirmed of the *Pope*, as Christs *Vicar*, (if it were supposed that he were so, beyond all other *Bishops*) when, as I have already shewed you, Christ himselfe absolutely disclaimed all such power, and (beside that he gave no *Sword*, but onely *Keys* to *Peter*) most sharply reprehended him for using the *Sword*, though against the apprehenders of Christ himself; that more considerate *Papists* discerning this, and yet unwilling to divest the *Pope* of that so long usurped *Power*, have found it necessary to pretend another *tenure* for him, and therefore style the *Pope* not the *Vicar of Christ* (for that would give him no power, so much as of a *Civill Judge*) but the * *Vicar of God*, whom he hath set up to be his Vicegerent over all the World; a Doctrine too senseless to need, and not so much avowed as to expect a confutation; Of which whole matter it is enough to observe that it is set as a character of Christs greatest Enemy, *Antichrist* himself, that he shall *exalt himself above all that is called God, i.e.* above all the Kings of the earth. All that will be needfull for you to learn, is the *un-Christianesse* of those *actions* in Subjects which are built on such *Antichristian principles* as these, such are *Rebellion, Treasons, Sedition*, attempting the commotion of States, on colour of Religion, or title or priviledge from Christ, or any *Vicar* or Officer of his to do so; defaming, speaking evil of Dignities, &c. A second Doctrine of this nature is that which some speculators and nice wits have pitcht on by mistaking of some Scriptures, and not foreseeing the dangerous consequents of it; *viz.* That all * *Dominion* (whether of any private man over his own *possessions*, or of a *King* over his *Subjects*) is *founded in grace, i.e.* that no man hath *right* to *rule* others, or even to *possesse* any part of his own inheritance, but he who is in the *favour* of God, a *gracious spirituall* person. A Doctrine absolutely destructive to all *Government*, and to all *community*; every man that thinks himself godly, (as when so much advantage is to be made of it, every ill man will either think, or which is all one in effect, pretend himself to be) having by this Doctrine authority to *rebell* against any, to despoyl any, whose power or wealth is an eye-sore to him, there being no other Judge on earth, but his own

* *Vicedeum Papam vicarium immortalis Dei.* Rodericus Zamorensis in spec. hum. vitæ. l. 2. c. 1.

* *Dominium fundatur in Gratiâ.*

own censorious, or mutinous, or covetous humour, to pronounce infallibly of any man, whether he be a *child* of God or no. As for the falsenesse of it, 'twere sufficient to say from Christ, that God *raises on the unjust as well as the just*, and therefore the latter of them hath not the *inclosure* of the good things of this world, whether *riches* or *power*: or 2ly, that we are forbidden to *judge before the time*, and therefore that if none but the just hath that title, yet were there no way of defining who is just in this life, not consequently of setling the proprieties of the wicked: and 3ly, that he that is not now within that covenant of grace, may be within it to morrow, and therefore that that Doctrine would bring in all *uncertainty* and *confusion*. But I conceive there is a Chapter in the *New Testament*, that is most of it set on purpose against this Doctrine, as against a branch of the heresie of those, that then called themselves *Gnosticks*; it is 1 *Tim.* 6. if you please, because it is not readily understood, I will give you a *paraphrase* of it, for the former part of it, which most specially concerns this purpose. 1 *Tim.* 6. 1. *Those Christians which are servants under yoke*, (*i.e.* bondslaves to Heathens) must perform all that service and obedience to them which belongs to them by the Laws of servants among the Heathens, that the *profession*, and doctrine of the *Gospel*, or Christianity be not *evill spoken of* by those Heathens, as it will be, if they see men prove the *worse servants* for being *Christians*.

V. 2. And those *Christians* again, that have *Christians* for their Masters, *must not despise them, or detract any part of that obedience* which is due to them, upon pretence, that by being Christians, they are become their *equals*, or *brethren*, but let them rather consider that their Christianity obliges them to perform most diligent service to them, because the condition of servants that the Gospel prescribes, is this, that being trusted by their Masters, they should be *faithfull* and *trusty* to them, that there be mutuall *love* betwixt their Masters and them, and that they be * *auxiliaries*, and assistants to their Masters in *well doing*. And that this be the practice of all servants, do thou, who art to instruct them, take care by thy *doctrine* and *exhortation*.

* So ἀντιλαμβανόμενος τῆς εὐεργεσίας signifies. ἀντιλαμβάνεσθαι: is not to partake, (that is πολλαμβάνεσθαι.) but to take up at the other end, (as in carrying a flasket) and so to help bear the burthen, or (as ἀντὶ signifies *pro*) to take up, and bear any weight in anothers stead, *i. e.* to help, or assist; and εὐεργεσία is in an active not passive sense, as *Act.* 4. 9. (the onely place besides, where 'tis used) it signifies *doing* good, not *receiving* it.

3. And

3. And for thoſe *Gnoſticks* (mentioned *v.* 20. with the ſame character there ſet upon them, as here) which teach *Libertiniſme* in ſtead of the Doctrine of *Chriſtianity* and *piety*.

4. This you may obſerve and mark of them, that they are puft up with an opinion of [a] knowledge (whence they take their name) whereas indeed they know nothing, and ſtudy nothing, but [b] *diſputings*, and *verball controverſies*, which have no matter of ſubſtance in them, and this ſtudying is a kinde of [c] *diſeaſe* in them, or diſtemper, at leaſt an effect of it, and all that comes of it, is *envy*, *ſtrife*, *railings*, *evill ſurmiſings*.

a γνῶσις.

b So ζητήσεις & συζητήσεις ſignifies.

c νόσοι.

5. *Odde kinde of* [d] *diſcourſes* of men that have their mindes perverted, and have [e] *loſt* the *truth*, and have taken up an opinion (which cauſed the Apoſtles ſpeaking of them at that time) that the *Chriſtian religion is a gainfull trade*, a means of helping one to ſecular advantages (as that a ſervant ſhall be made free by that means, &c. which occaſioned this diſcourſe) *From ſuch Teachers and doers as theſe doe thou ſeparate thy ſelfe*, expreſſe thy diſlike of them by ſome means, exerciſe ſome part of *Eccleſiaſticall* [g] *cenſure*, by way of *diſcipline* upon them.

d διατριβὴ, a diſcourſe, παραδιατριβὴ, a diſcourſe out of the way.

e So ἀποστερεῖσθαι ſignifie.

f εὐσέβεια.

6. As for that opinion of theirs, that the *Goſpel* or *Chriſtianity* is a *gainfull calling*, though it be not true in that ſenſe, wherein they uſe, or whereto they apply it, yet in this other ſenſe 'tis moſt orthodoxe. That *Chriſtianity with a competency is all the wealth in the world.*

g So αἱρέσεσιν noteth.

7. For it teacheth us this, that *having brought no treaſure with us into the world, 'tis certaine that we ſhall carry none out*; and therefore,

8. *If for the time that we live here; we have enough for the neceſſaries of life, food and raiment*, (as any man that uſeth thoſe means that Chriſtianity directs to, ſhall never fail of them) we ſhall in this be [h] ſufficiently provided for:

h That is the meaning of ἀρκεσθησόμεθα τούτοις, in theſe we ſhall have enough, or, with theſe we ſhall be ſatisfied; not as we render, [Let us therewith be content] for 'tis in the *future tenſe*, and the *Indicative*, not the *Subjunctive Mood*, and ἀρκεῖσθαι is properly to *have enough*, and ſo αὐτάρκεια v. 6. *having enough of his own*, without inordinate means to get it.

9. But *they that will not thus* be ſatisfied, but *will be rich*, lay up treaſures in this world, (and ſo for *power* and *authority*) and make *Religion* a meanes to procure it, they *do by this ingulf them-*

ſelves

ſelves into all the dangers, and temptations in the world.

By all this you ſee this Doctrine as punctually prevented, as if it had been by Propheſie foreſeen ſo long before, it being indeed the Doctrine of the then preſent *Gnoſticks*, by the *Schoolemen* revived, and of late by others brought back into the world again. The obſerving this *antidote* againſt it, will ſecure you from many hurtfull practices of which this laſt age hath been fruitfull beyond all others. Some other Doctrines there are of this ſame making very fatall to *Government*, eſpecially to *Monarchy*, but inſtead of inſiſting on them, I ſhall put you in minde of this great truth, that *Chriſt* and his Diſciples were of all the *Doctors* that ever were in the world, the moſt carefull to preſerve the Doctrine and practice of *allegiance*, even when the *Emperors* were the greateſt oppoſers of the *Chriſtian Religion*, and if ever you mean to be accounted a follower of them, you muſt *goe and doe likewiſe*. I have inſiſted a while on this theme though a little out of the way, becauſe the fift Commandement of the Law is the onely one of the ſecond Table, that the following of Chriſts method in this his Sermon doth not preſent to our conſideration, and yet was fit enough for you to learn ſomewhat of.

S. But why is there nothing here added by Chriſt concerning the duties of the firſt Table, *which immediately reſpect God? for that I conceive is cleare, that no one of them, ſave onely the third, that about* ſwearing, *hath yet been touched by our Saviour in this Sermon.*

C. Beſide the wiſdome of God, which even now you acknowledged ſufficient in this matter, many reaſons might be farther rendred for this courſe of Chriſts; eſpecially this, That the duties of the *firſt Table* were under *Moſes* ſet high & explicated enough already, and Chriſt needed not to *repeat*, ſave onely what he meant to *improve*, or farther to illuſtrate and explain, and therefore *repeated* them not. Now for this, a farther reaſon may bee rendred, taken from the different *œconomy* or adminiſtration of things under the *Old*, and *New Teſtament*. Under the *Old Teſtament*, God reſided among the Jews particularly himſelfe, in his Divine Nature, (without taking upon him our fleſh) revealing himſelf to *Moſes* in the *Mount*, in *viſions* to him, and other of the *Patriarchs*, in illuſtrious apparitions, and to the people continu-

Of the duties of the firſt Table.

ally in the *Oracle*, and ſo immediately diſpoſed of all things, that the *Government* of the Jews was by their Writers ſtyled * the *Government of God himſelf*. This revelation of himſelf, and immediate reſidence among them, might make it fit and proper for him to give them precepts for the *worſhip* of God, and for all kind of duties of that kinde as diſtinct, and punctuall, clear, and high as could be, and ſo indeed it was. An explicite *elevated* Law of piety in generall, to *love the Lord their God with all their heart, with all their ſoule, with all their minde, and with all their ſtrength*, and for the particulars of *outward* performances, ſo many *cautions*, ſo many *ceremonies*, ſuch ſtrict performances of all kindes, that *Chriſt* did rather think fit to take off from the weights of thoſe burthens, then to adde to them; and 'tis a common obſervation, that the *ceremoniall* part of the old *Teſtament law*, and all that which was *typicall*, and preſignificative of ſomewhat to come under *Chriſts* Kingdome, was then (as all *poſitive Laws*) obligatory onely to them, to whom 'twas given, *i.e.* to the *Jews*, but not to the reſt of the then *Gentiles*, or now *Chriſtian* World, no not to the very *Proſelytes* under the Old Teſtament, that came and lived among the *Jews*, but onely to the *Natives*, and to thoſe that would be *Proſelytes of Juſtice*, *i. e.* would be in their *obedience* perfect *Jews* as they. But the ſtate of the *Goſpel* being of another *œconomy*, God the Son * *pitching his Tent* in our Nature, taking our very humane fleſh and ſoule upon him, and becomming very man among us, it was as reaſonable, that he ſhould *heighten* our obligations of duty to that *Nature*, which he had thus *heightned*, and elevated to an higher pitch of dignity, by aſſuming it, and by giving us in our fleſh ſuch ſublime, viſible, *elevated* copies of charity toward all mankinde, require us readily to tranſcribe them, eſpecially when he had alſo taken off ſo much of the former burthen of *ceremonies* from our ſhoulders, and ſo leſſened our *weight*, and yet given more grace, then before was allowed under the Law, to ſuſtain it.

* Θεοκρατία. Joſeph.

* ἐσκήνωσεν ἐν ἡμῖν. Joh. 1.

S. *This is a very reaſonable account of this matter; but why then is one of the foure Precepts concerning* God, *(that of perjury) mentioned and improvedby him, and none elſe?*

C. The reaſon is clear, becauſe though that Commandement concern God, by calling him to witneſſe whenſoever we ſweare, and

and by calling him to witneſſe a lie, (which is a great vilifying of God) if we *ſweare falſly*; yet ordinarily it reſpecteth *men* alſo, and that more *principally*, becauſe they are wronged by my *perjury*, the promiſſory oath being indeed a means of ſecuring my brother of any thing, which I promiſe him, and the breaking of that, the betraying of his *fortreſſe*, which was to have *ſecured* him; and therefore it is obſervable in S. *James's* prohibition of ſwearing, that he addes to the *negative* precept, this as the *affirmative* command, *Let your yea be yea, and your nay nay, &c. i.e.* Let your *word* be as good as an *oath*, be you moſt ſtrict in making good, or performing your promiſes. And that I conceive to be the pitch to which Chriſt deſired to raiſe us in this matter, that we ſhould be ſo punctuall in performing our *promiſes* to men, that they might not need an *oath* from us, to beleeve us in any thing, and ſo that we ſhould never *ſweare* at all, or have excuſe or pretence to do ſo. And to conclude this particular, you may mark that Chriſt having taken our *fleſh* upon him, the generality of all his Sermons, and precepts do chiefly reſpect our *brethren*, (*meekneſſe, obedience, peaceableneſſe, mercifulneſſe*) & even of the other ſort of precepts, that concern God, he is content they ſhould ſomtimes give way to theſe to our fellow Chriſtians, *I will have mercy*, ſaith he, *and not ſacrifice*, *Mat.*9.13. and in the buſineſſe of the *Sabbath* again, *I will have mercy and not ſacrifice*, *Mat.*12.17. *i.e.* when both cannot be performed, he preferres the work of *charity*, or *mercy* to our brethren, before the other.

S. *I muſt now intreat but one favour more*, (*and it is from your own example in that former of* honouring the Parents) *that having put elſewhere as yet explained theſe three Commandements of the firſt Table to me, you will now pleaſe to doe it, with what brevity you pleaſe, (as you did even now the fift Commandement) becauſe they be not directly in your way in this place, and then I ſhall hope to put all together, and conceive my ſelf to have received ſufficient light for the underſtanding of the whole Decalogue. I ſhall ſuppoſe my requeſt granted, and beſeech you to begin with the firſt,* [Thou ſhalt have no other Gods but me, *or* before me.] *What is the generall importance of that precept?*

Of the firſt Commandement.

C. That we muſt acknowledge the *God of Iſrael* to be *God*, & ſtedfaſtly reſolve, that there is no other God *before*, or *beſide him*.

S. *What is it to* acknowledge *him to be God?*

C. To perform to him those severall parts of duty, which belong from a *creature* to his *God.*

S. *What be they?*

C. I shall need but to name them, because they have most of them been formerly (and will hereafter on peculiar occasions be) explained to you. Such are *Faith, Hope, Love, Feare, Trust, Honour, Worship,* and *Prayer* to him, and that in all the parts of *prayer,* both in *imploring* his mercy, and the *gratefull acknowledgment* of what hath been received from him; which is proportionable to *sacrifice,* which always among *Jews* and *Gentiles* was resolved to be *Gods* peculiar. And you may observe that there is such a *sympathy* and concent betwixt the *first article* in the *Creed,* and the *first Petitions* in the *Lords Prayer,* and this *first Commandement,* that the due explication of them (which hereafter I shall give you) will be a comment upon this Commandement.

S. *I will then expect till those seasons, and proceed to the* second Commandement; *what is the prime importance of that?*

Of the second Commandment.

C. It is the *arming* and *fortifying* our hearts against all other *rivals,* that may possibly interpose to divert that *honour,* and *worship* that are due from us to God onely. The *Heathen* world by that snare to the eye, that tempting bait of *Images,* and some *carnalities* that were ordinarily annext to the use of them, were brought to the worshipping of a many false, or *no Gods,* and some of them the baseſt meaneſt creatures in the world. The Jews contrarily were disciplined by God to the worshipping of the *one, invisible, infinite Deity,* that had never been seen in any resemblance, and was therefore so to be worshipt, in a *place,* and a *manner* peculiar to him, and appointed by him. And the making of *Images* at that time being generally by the *Gentiles* designed to be *worshipt,* and the *danger* being very great, that the *Jews* would be corrupted by them, (though when that danger was not observable, they were not onely counted lawfull to be made, but set up sometimes by Gods own appointment, as the *pictures* of the *Cherubim, &c.*) this being eminently true of the *graven* or *molten Images* (which were by their ceremonies of *consecration* conceived to become the *bodies* of their *Gods* inspirited by them) they were strictly forbidden by God, and the last of them that of *embossed*

boſed Images, became (as it is thought) unlawfull to a *Jew*, either to *make*, or to *have*, or to *bow* in their preſence, though they did not perform any *worſhip* to them. And although that great ſtrictneſſe did not extend to all, or any of the other Nations, and conſequently not to us Chriſtians, yet *Gods jealouſie* of a rivall, being a thing, wherein all mankinde are concerned, eſpecially Chriſtians, the performance of any Divine worſhip to any creature in the world, and the very uſe of any other thing, in *the ſervice of God*, which is by others worſhipped, and by which wee are in any eminent danger to be corrupted, is to be conceived forbidden to all Chriſtians by the force of that Commandement. So alſo all that vileneſſe, and filchineſſe, which was wont to bee uſed in their *idoll-feaſts*; (which hath been the ſubject of *another *Diſcourſe*.) Beſide this *negative* part of the Commandement, other particulars there are, to which the *affirmative* part extends, as that *bowing down*, adoration, or *bodily worſhip* is due from us to the one true God, (though not to thoſe *idol-falſe-gods*) a tribute peculiarly due to him, which hath made and redeemed our *bodies*, as well as *ſoules*, and this debt muſt in any reaſon be paid to him; and the *worſhipping of God in ſpirit and in truth*, *Joh.*4.23. (which is onely ſet in oppoſition to the worſhipping on *that mountain*, and in *Jeruſalem*, *i.e.* to the *Samaritan* and *Jewiſh* worſhip) is no way excluſive of, or contrary to this externall *worſhip* of the *body*, when 'tis beſtowed on the one true object, and hath the *fervency*, and ſincerity of the ſoule going along with it, for then ſure that (even *bodily*) *worſhip* is performed *in ſpirit*, *and in truth*, whatſoever thoſe words ſignifie; the ſpirits, which wee have, not ceaſing to be ſuch, when they are yoked, and joyned with bodies.

* Of *Idolatry*.

Of the fourth Commandement

S. *What is the importance of the* fourth Commandement?

C. It is a deſignation of *time*, for the ſpeciall performing of Gods *publick worſhip*. For the *worſhip* it ſelf being firſt ſetled, the branches together with the *object* of it agreed on, in all reaſon ſome *time* ſhould be ſet apart for the publick ſpeciall performance of it; And the precept in this matter given to the *Jews*, although it have ſomwhat in it *typicall*, *viz.* the ſtrict *reſt* for that whole day, which, as the Author to the *Heb.*c.4. declares, imported a *reſt*, wherein all Chriſtians are concerned, the *ceaſing* of

our whole life from our *own works*, *i. e. from ſin*, the true meaning of the *Chriſtian Sabbath*, *Iſa.* 58. 13. (and therefore the fourth Commandement is interpreted by our Church *Catechiſme* to ſignifie to us the neceſſity of our *ſerving God truly all the dayes of our life*:) and ſecondly, although a *poſitive* precept, given particularly to the *Jews*, it be not punctually in every particular, obligatory to us Chriſtians that live not by their Laws, yet will it conclude from the *equity* of that command many things of uſe unto us. As 1. that it is not onely *lawfull*, but (for a publike community of men) *neceſſary* to ſet apart ſome ſet times for *Gods ſervice*, and by the ſame reaſon, ſome *ſet places*, *ſet veſtments*, *geſtures*, and other the like ceremonies, ſuch as may beſt both comply with, and help, accompany, and heighten our ſpirituall performances unto God. 2. That what is thus ſet apart to Gods uſe, is ſaid to be *ſanctified* or *hallowed*, *i. e.* to have a *ſeparate* reſpect due to it, ſuch, as that it muſt not ordinarily be mixed with *prophane* and *common* uſes, which is alſo the importance of the reſt joyned with the *hallowing*, the not mixing our *worldly* imployments with our *divine* performances. 3. That the *remembrance* of Gods ſpeciall mercies, is a fit *hint*, or occaſion to pitch upon ſome *day*, or *time*, or *place*, &c. in relation thereto, and thus to diſcriminate it from others. Such was the *Creation* of the *world*, mentioned there, and the *reſurrection* of *Chriſt* in the *Chriſtian Church*, and yet this latter not appointed to ſupplant or ſwallow up the former, but, as it deſerved of us Chriſtians, to be preferr'd before it, (as for ſome hundreds of years in the ancient Church, the *Jewiſh Sabbath* was retained in the *Chriſtian* Church together with the *Lords day*, and the ſervices proportioned to them, but the latter preferr'd before the former; and if in every *week*, or *moneth*, or *yeare*, we ſhould ſet ſome time apart to *commemorate* Gods mercy in the Creation, and all his other acts of gracious *providence* belonging to our *preſervation*, it would be no *ſuperſtition*, but an act of piety, in any ſingle *Chriſtian*, or (if authority ſhould think good) in any publick *ſociety* of them; ſo likewiſe the *birth*, *paſſion*, *aſcenſion* of Chriſt, the *deſcent* of the *Spirit*, the *birth*, or *martyrdome* of the *Apoſtles*, and *Saints* of *Scripture*, and any remarkable temporall *deliverance*, (or by proportion alſo) any matter of *humiliation*, any *ſinne*, or *judgement* on a Kingdome,

dome,&c. will by the example of God himſelfe (both in that *fourth Commandement*, and in other *feaſts* and *faſts* preſcribed by him) be reſolved on to be fit ſeaſons and opportunities to conſecrate ſome conſiderable part of our time, (yea and of our *wealth* alſo) unto God. 4. That as God did then, ſo (Chriſt having tranſmitted his power to them) the *Apoſtles*, and ſucceeding *Church* of God now may very reaſonably diſpoſe of us in matters of this nature, and direct all its members into ſome *uniform* way, at ſuch *ſet times*, in ſuch *ſet places*, of the worſhip of God; and that they have ſo done, appears, both by ſome mentions of the *Lords day* in holy Scripture, and by the conſtant ſuffrage of the *Fathers* of the *Church* ſince that time, which is a ſufficient obligation on all Chriſtians to a due, conſtant, diligent obſervation of it, over and above that of the *fourth Commandement*.

S. *How is the time thus ſet apart to be imployed?*

C. To the *practice* and *advancement* of *piety*, in private, and in publick; in *private*, to *private reading*, *prayer*, *thanksgiving*, *meditation*, &c. in *publick*, to *publick exerciſe* of the ſame, *publick reading*, *prayer*, *preaching*, *inſtructing* of *youth*, by the hand of the lawfull Miniſter, authorized to be a *publick* perſon, both from God to us, and from us to God; together with the uſe of the *Sacraments*, (in ſuch manner, and with that frequency, as ſhall ſeem good to thoſe to whoſe charge we are committed) with all due *care*, *reverence* and *zeale*, not *ſlightly*, or *formally*, or *profanely*, but ſo, as will beſt tend to the encreaſe of *piety*, and *charity*, to the *benefit*, not enſnaring of mankinde, the *Sabbath* (and all ſuch inſtitutions) *being made for man*, from whence it follows, that the *ſonne of man*, *i.e.* every man, but eſpecially (after Chriſts compleating of thoſe *types*, and aboliſhing thoſe *ceremonies*) the *Chriſtian is Lord of the Sabbath*, *i.e.* is not ſo *enſlaved* to it, but that he hath *power* over it, to do what is moſt to his other Chriſtian ends of *charity*, *mercy*, &c. I ſhould ſpend a larger time on this *Commandement*, to give you a diſtinct apprehenſion of it, and to enforce the duties of the day, as they now belong to us, more earneſtly, but that it comes in with ſome violence in this place, and therfore I ſhall adde no more of it.

S. *You have now gone through that whole work with convenient brevity, in explaining all the* Commandements *to me, (ſave only*

thoſe

those three, which you bid me expect ere long in your farther progresse) both those mentioned by Christ, and those omitted by him, and so you have obliged me beyond your first undertaking. I shall now detain you no longer, but desire you to proceed to the next, the sixth Chapter of S. *Mat. in that* Sermon *on the* Mount, *and consider what first we shall fall upon.*

*Addit.*19. p.165. l.32. *dele* [So that] *and insert.* Another way there is of deducing the word which we render [*daily*] so that it shall signifie that which is agreeable, or fit for *my* * *being or subsistence*, not so as to restrain it to the lowest proportion, with which a man *can subsist* or *live*, but that which is * *agreeable to his condition* taken with all its *circumstances*, for that is it which is called his *beeing*; and then it will be exactly agreeable to *Solomons* prayer for *food convenient for him.* And so in either sense

* ἐπὶ τὴν οὐσίαν.

* ἐπιούσιος ἄρτος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων.
Phavor.
Panis dimensi nostri, others.

*Addit.*20. p.181. l. 2. *after* [us.] *adde.* And it is observable that that *moth* and *rust*, are * bred in the things themselves, and so those kinde of possessions subject to these destroyings, when no outward violence approaches them; and that is a mighty evidence of the *vanity* and *uncertainty* of riches, that many times vast estates, and possessions do *insensibly*, no man knows how, crumble and moulder to nought, *rich* men without any visible expenses come to arrant beggery, and all the providence in the world cannot keep them from it, but rather betrays them farther; the *greater* their *love* of money is, the *swifter* their *ruine* follows them.

* Καθάπερ σιδήρῳ μὲν ἰὸς, ξύλοις δὲ θρίπες καὶ τερηδόνες συμφυεῖς εἰσὶ λῦμαι δι' ὧν καὶ κἂν πᾶσας τὰς ἔξωθεν διαφύγωσι βλάβας, ἀπ' αὐτῶν φθείρονται τῶν συγγενομένων, κατ' αὐτὸν τρόπον, &c.
Polyb. Hist. l. 6. p. 59. A.

*Addit.*21. p.187. l.10. *ante* [To] *insert.* Because you lay such weight upon that one place of S. *Paul* to *Timothy*, and seem to think it so contrary to this present Doctrine of our *Saviour*, (which if it were, it would yet be more reasonable to bring S. *Paul* to our Saviour by some commodious interpretation, then to evacuate the force of all our *Saviours* discourse on this matter, by this one place of S. *Paul*,) I shall therefore first endeavour to give you a clear view of that place, for there is some mistake in it, and you will discern it by this view of some few verses in a brief paraphrase. *Ver.*3. *Let those widows, which are such as they ought, be honoured and relieved by you.* And that you may know whether they be such or no, you may take the marks of

of a Widow, that is such as she ought to be. *Ver.* 4. *If any Widow have children, or grand-children,* let them, that have so, *learn first to* [a] *make their own house live piously,* and so [b] *repay* their *ancestors, as their Parents had done to them.* 5. And so again, she *that is a Widow* indeed, (or such as she ought to be) and hath *no* [c] *children,* doth in that solitude and Widow-hood, *hope on God, and continue in supplications and prayers* at constant times *night and day.* 6. But she that lives luxuriously, is dead, while she lives. 7. And *do you give such rules as these, that they may be blamelesse.* 8. *But if any such (Widow) do not look to those that belong to her, especially those that are of her family, she hath denied the faith, and is worse then an infidel.* 9. Let one be chosen to the office of a *Widow,* which is not lesse then *sixty yeares old, &c.* You see this whole discourse is to shew what kinde of person might be fit to be *chosen* to be a *Widow* in the *Church,* (an office of some *rule* in the *Church* at that time, for the managing, as I conceive, the businesse of maintenance for the *Apostles,* and the *beleevers*; a kinde of *œconomy* of *houswifery* in the Church, for which that *age,* and *sexe,* and *condition* were the fittest, if there were a right choice made of them) and among the rest of the qualities required of her this is one, that she must be one that hath *ruled* and *ordered* her own *family* well; this is there exprest by that word which our *English* render [*providing for* those of *his own family*] but I rendred [*to look to;*] and indeed the word signifies to *rule* or *govern,* as *Acts* 24.3. *Felix's providence* is his discharging his place of Procurator of *Judea.* Farther the word may be taken more generally, to take care of, as a [a] Father of a childe, to educate, and bring up, instruct, &c. And then still that differs much from the notion that worldly phansies affix to this place, thinking themselves obliged to provide *estates* and *riches* for them, whereas the words cannot be extended to command any more then so, that every *Father* and *Mother* of a family must *take care of,* and *look to their children,* and those of their *Family,* or those of their children especially, which remain in their [b] *house* or *family,* and then that will not come home to that *thoughtfulnesse,* or *secular forecasting,* to which in your objection it was applied, and that will sufficiently weaken your argument. But then supposing this of *secular providing* for necessaries of life, to be the thing here spoken of, (as

a εὐσεβεῖν by an Hebraisme, is here in the sense of the Conjugation *Hiphil, to make pious.*

b ἀμοιβὰς ἀποδιδόναι, *vices referre.*

c μεμονωμένη.

προνοεῖ ἰδίων καὶ μάλιστα τῶν οἰκείων.

πρόνοια, *Procuratio.* So Θεία πρόνοια, Gods government of the World, all one with διόκησις, administration.

a προνοῆ, ἐπιμέλῆ, Phav. προνοεῖ, ἐπιμελεῖται, Hesych. Πρόνοια, προεθύμησις, ἐπιμέλεια, ἀρετῆς. *Hes.* So children that are exposed by their Parents are ἀπρονόητοι in *Harmenopulus.*

b οἰκείων.

truly it seems not to be, unless in a *secondary* and *inferior* * sense.)
Then to take away all scruple and to reconcile

* As *Alex. Aphrodis.* saith, πάντα τὸ προνοητὸν φησὶν, ἀγαθόν τι τῷ προνοουμένῳ φέρειν, *apud Lucas Brug. ad Matth.* 18 & Ammonius in Schol. on the ἔ φωναί, having resolved that one of Gods operations is προνοητικὴ καὶ κατασκευαστικὴ, providing for those that want, applies that of the Poet to it, Θεοὶ δοτῆρες, &c. Gods giving them what they want.

Lesse remarkable Alterations.

Pag. 5. l. 21. *after* [Covenant] *adde*, or so as God in Christ will accept.

P. 7. l. 19. *adde*, (though implied in the third degree before mentioned, yet fit now to be more explicitely insisted on.)

P. 14. l. 5. *after* [which] *adde* allusively. l. 10. *after* [not] *adde*, primarily or strictly to the day of judgement, to

Against [Eagle] *in marg. adde*, ἢ ὁ δετοφόρων λεγεώνων ἑξακισμύριος, *Sib. Or. l.* 8. *p.* 368. speaking of the Roman power.

P. 22. l. 25. *after* [sanctific.] *adde*, or sincere faithfull honest purpose of new life (witnessed to be such by the conformity of the future actions.)

P. 28. l. 19. *after* [*Paul*] *adde*, being to deal with the Jew who relied and depended on his legall righteousnesse. P. 22, 23. *reade*, adverse. presumptuous fiduciaries, ——— part to shut out words, which belonged onely to the Jew, but ——— cure that other

P. 29. l. 10. *after* [accounted] *insert*, by God. l. 10, 11. *reade*, unlesse it be such, as will (whensoever triall

P. 30. l. 29. *after* [not] *insert*, at that time. l. 36. *for* no justification, *reade*, no hope of Gods approbation of thee.

P. 33. l. 33. *after* [repent] *adde*, and lay hold on Christ for pardon,

P. 35. l. 3. *after* [creatures] *adde*, (or, as our margent, *Rom.* 1. 28. renders the * word) void of judgement,

* ἀδόκιμος.

P. 35. l. 30. *for* it, *reade* any other *act* or *part* or *notion* of *Faith.*

P. 36. l. 25. *after* [is;] *adde*, or, if you will, it is one part of true faith, which is oft mistaken for the *whole*;

P. 37. l. 2. *after* [of] *adde*, that former *act* of *faith* by this latter; or in the words of S. *Paul*, and S. *James*, of

P. 40. l. 9. *after* [Hope] *adde*, will not *confound*, or *shame*, *i.e.* de-

ceive

ceive any that relies on it; and beſides. l. 10. *read*, rather *glory*, v.3. *i.e. rejoyce.*

P. 44. l. 4. *r.* no ſure found.

P. 46. l. 21. *after* [world] *adde, i.e.* any thing that is vain or ſinfull in it.

P. 48. l. 30. *r.* ſome one bare act. l. 33. *r.* Not onely that, but it is alſo the *ſtate*

P. 49. l. 36. *after* [attrition] *adde*, (as the Schooles uſe to ſpeak, a *fretting* of the heart, not *breaking* of it.)

P. 65. l. 31. *after* [world] *adde, judge* us here, that we may not be *condemned* hereafter.

P. 79. l. 1. *for* [which is onely taught Chriſtians by Chriſt] *read* at the leaſt of thinking it a *duty*, which is a peculiar pitch of **Chriſtianity*, to which they are elevated by *Chriſt*.

* *Inimicos deligere omnium eſt; inimicos, ſolorum Chriſtianorum.* Tertul.

P. 119. l. 37. *dele* or, *and inſert*, and under that head particularly the

P. 120. l. 4. *after* [undoubtedly] *adde*, (in the primary intention of the phraſe. l. 7. *for* ſtyle, *r.* form or phraſe ſignifying. l. 20. *for* Swearing ſimply taken, is not reducible, for, *reade*, Though ſwearing ſimply taken be not reducible: (for. l. 23. *for* lawfull. Yet perhaps, *r.* lawfull, yet idle. l. 36. *r.* peculiarly of promiſſory, (not onely of aſſertory.

P. 130. l. 21. *after* [poſt] *adde* (both among the Jews and the *Romans.)

* *Vid.* Agathiam in deſcript. Paraſangæ.

P. 155. l. 15. *after* [time] *adde*, (or if not, it is clear 'twas to pour out private devotions.)

P. 165. l. 23. *for* comes. *r.* may come. l. 24. *r. approaching*, whether that be the now inſtant day, or elſe the morrow, *i. e.* in. *& dele Parentheſ.* l. 28, 29. *r.* If we fetch the word rendred [*daily*] from hence, it will then denote. *In marg.* r. ὀπῦσα, ἐπερχομένη. *Phavor.*

P. 170. l. 10. *r.* eſpecially when.

P. 180. l. *ult. r.* nature, metals peculiarly.

O *Holy* Jesu, *that camest down from heaven, & wert pleased to pay that dear ransom on the Crosse for us, on purpose that thou might redeem us from all iniquity, and purifie unto thy self a peculiar people, zealous of good works; we beseech thee to* write thy law in our hearts; *that most excellent divine law of thine, that we may see it and do it, that we may* know thee and the power of thy resurrection; *and expresse it in* turning every one of us from his iniquities. *That we no longer flatter our selves with a formall externall serving of thee, with being* hearers of thy word, *partakers of thy Sacrament, professors of thy truth, knowers or teachers of thy will, but that we labour to joyn to these an uniform faithfull obedience to thy whole Gospel, a ready chearfull subjection to thy Kingdome, that thou may rule and reign in our hearts by Faith; and that* we being dead unto sin and living unto righteousness, *may have* our fruit unto holiness, *may* grow in Grace, and in the practicall knowledge of thee our Lord and Saviour Jesus Christ; *and in last perseavering unto the end, attain to that endlesse glorious end, the reward of our Faith, the fruit of our labours, the perfection of our Charity, and the* crown of our Hope, *an ever lasting blessed life of love, and holinesse with thee, O Father of mercies, O God of all consolations, O holy and sanctifying Spirit, O blessed Trinity coeternall, To which one Infinite Majesty, we most humbly ascribe the honor, glory, power, praise, might, majesty and dominion, which through all ages of the world have been given to him which sitteth on the Throne, to the holy Spirit, and to the Lamb for evermore.* Amen.

FINIS.

A Poſtſcript of the PRINTER.

BEfore the Additions and changes mentioned in the Authors Epiſtle came to my hand, I had Printed a new Impreſſion of this Catechiſme; and therefore being unwilling to deprive the Reader of that which was thus deſigned for his benefit, and yet being not otherwiſe able to eſcape the doing him this injury, I have thought of this way of ſatisfying him, the beſt that the matter was capable of. The diſcourſes of the Creed and Sacraments I have added in two new Books at the end, the diſcourſe of exact Juſtice I have inſerted in its due place in the laſt ſheet of the fourth Book; Other particulars I have added by way of appendage or inſertion at the end of all. For the unhandſomneſſe of this may deſire to ſerve the Reader will obtain his pardon.

ERRATA.

PAg. 47. lin. 3. for *could*, reade *would*.
P. 111. l. 2. r. *they are*.
P. 114. l. 8, 9. transpose the words thus: *That it was thus in the Old Testament, nothing in the whole action precept, (but onely, &c.*
P. 116. l. 29, 30. for *be*, r. *were*; for *'twill*, r. *it would*; for *concludes*, r. *would conclude*.
P. 122. for *their*, twice r. *our*.
P. 209. l. 37. for *in him*, r. *to him*.
P. 210. l. 1. for, *of an eye*, r. *of a lie*.
P. 211. l. 7. r. *superseded*. l. 32. after *more*, r. *capable*.
P. 218. in *marg.* r. *usuram exigentes*, ἀπαιτεῖ, ἀναίτιον.
L. 4. dele, *thing*.
L. 5. r. *concent*.
L. 16. dele, *or*.
L. 37. for *yet*, r. *that*.
P. 204. l. 13. r. *of justice and charity*.
In *marg.* for ἀπαιτεῖν, r. ἀναιτεῖν.
P. 228. l. 38 for, *I formerly*, r. *the Church Catechisme*.
P. 230. l. 26. for *this*, r. *these*.
P. 231. l. 35. r. *humane flesh*.
P. 232. l. 14 r. *from*.
P. 271. in note. l. *ult.* r. *That which is ordinarily rendred*.
P. 278. l. 22. r. (*i.e. his death*)
In *marg.* l. 11. for *have*, r. *gave* l. 12. r. ποτήριον.
P. 279 l. 5 for *three*, r. *four*, for *four* r. *fift*.
L. 6. for *three*, r *four*.
P. 282. in *marg.* r. ἀδυνέται.

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